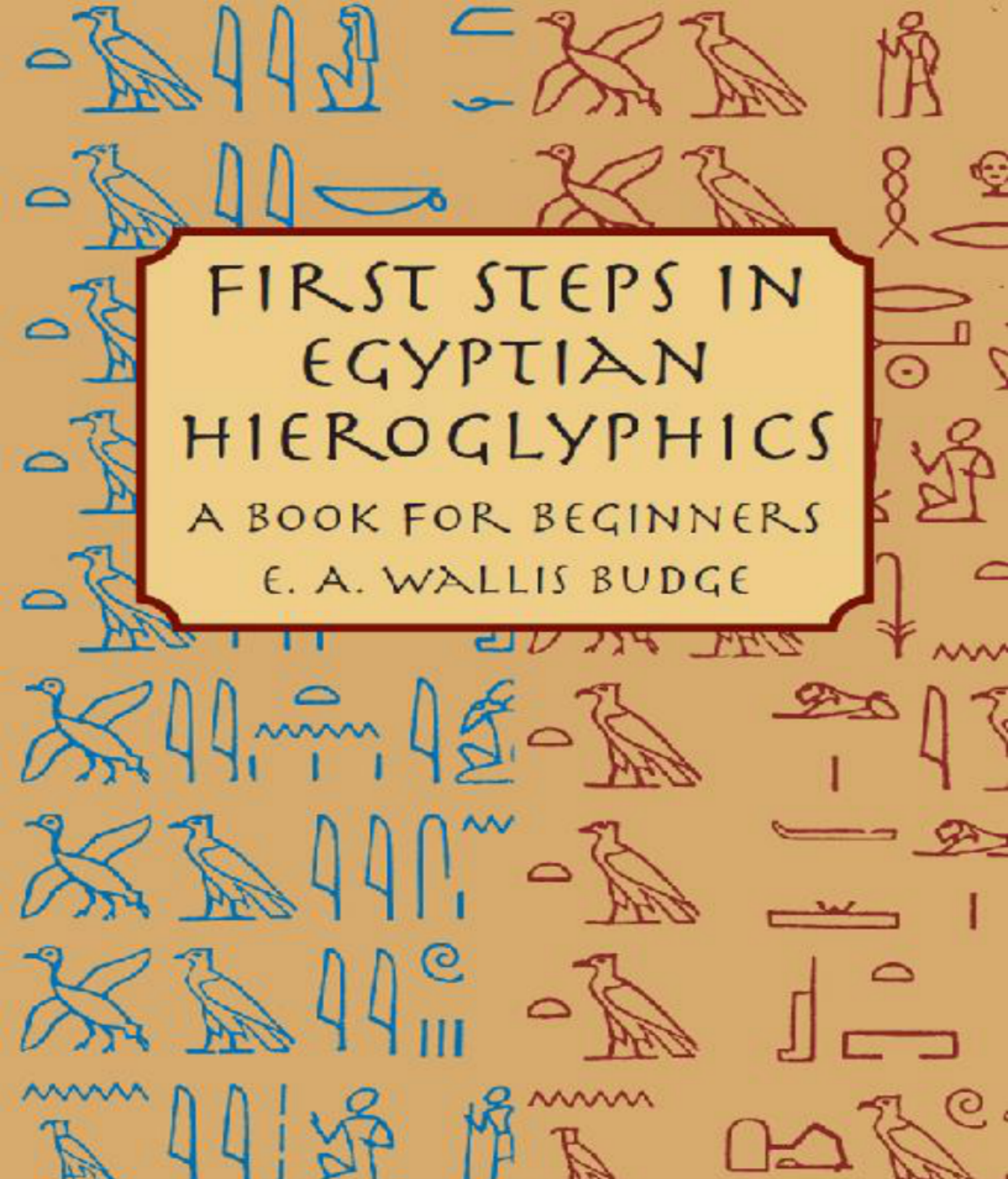
FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS

E. A. WALLIS BUDGE

VISIT...

LANZAROTE Caliente.COM


FIRST STEPS IN EGYPTIAN HIEROGLYPHICS
A BOOK FOR BEGINNERS
E. A. WALLIS BUDGE

FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS.

E. A. WALLIS BUDGE

DOVER PUBLICATIONS, INC.
MINEOLA, NEW YORK

Bibliographical Note

This Dover edition, first published in 2003, is an unabridged republication of *First Steps in Egyptian: A Book for Beginners*, originally published by Kegan Paul, Trench, Trübner & Co., Ltd., London, in 1895.

Library of Congress Cataloging-in-Publication Data

Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857–1934.
First steps in Egyptian hieroglyphics : a book for beginners / E.A. Wallis Budge.
p. cm.
Originally published: First steps in Egyptian : a book for beginners. London : Kegan Paul, Trench, Trübner & Co., 1895.
eISBN 13: 978-0-486-14657-7
1. Egyptian language—Grammar. 2. Egyptian language—Readers. 3. Egyptian language—Writing, Hieroglyphic. I. Title.

PJ1135.B83 2003
493'.182421—dc22

2003062552

Manufactured in the United States of America
Dover Publications, Inc., 31 East 2nd Street, Mineola, N.Y. 11501

I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K.C.B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l' Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B.C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is

hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

CONTENTS.

Preface

PART I.

Introduction :—
- Egyptian Writing
- Alphabetic signs
- Syllabic signs
- Determinatives
- Pronouns
- Nouns
- The Article
- Adjectives
- Numbers
- Measures
- Time, divisions of
- The Year
- The Verb
- The Adverb
- Prepositions and Conjunctions
- Particles

A list of common words to be learnt
Egyptian Gods and Goddesses

PART II.

Texts with interlinear transliteration and word for word translation :—

1. Extracts from the Prisse Papyrus

   See Prisse d'Avennes, *Facsimile d'un papyrus égyptien en caractères hiératiques*, Paris, 1847; and Virey, *Études sur le Papyrus Prisse*, Paris, 1887.

2. Extracts from the pyramid texts of Unȧs and Tetȧ

   See Maspero, *Recueil de Travaux*, tomm. III, IV and V, Paris, 1882, 1883, 1884.

3. Inscription from the tomb of Ḥeru-khuf at Aswân

   See Schiaparelli, *Una tomba Egiziana* (*Atti della R. Accademia dei Lincei*, anno CCLXXXIX., Ser. 4ª, Classe di Scienzie Morali, t. X. Roma, 1893, pp. 22—53).

4. Inscription from the stele of Abu

   See Maspero, *Recueil de Travaux*, tom. III, p. 115 f.

5. Inscription of Ȧṭa

6. Inscription from the tomb of Khnemu-ḥetep at Beni-hasan

   See Newberry, *Beni Hasan*, pt. 1. Lond., 1893, pl. 41.

7. Inscriptions from the tomb of Ȧmeni-em-ḥāt at Beni-Hasan

   See Newberry, *op. cit*, pll. 8, 11, etc.

8. Stories of the reigns of Seneferu and Khufu

   For the hieratic text, transcript, etc., see Erman, *Die Märchen des Papyrus Westcar*, Berl., 1890, pll. 6, 7.

9. The Life of Amāsis, the naval officer, as told by himself

   See Lepsius, *Denhnäler*, Abth. III, Bl. 11, and for the last translation by Brugsch see *Egypt under the Pharaohs*, vol. 1, p. 249 ff.

10. The Harper's Lament

    See Stern, *Aegyptische Zeitschifi*, 1873, p. 60.

11. The Battle of Megiddo

    See Maspero, *Recueil de Travaux*, tom. II, p. 51 ff.

12. Speech of Ȧmen-Rā to Thothmes III.

    See Mariette, *Karnak*, Leipzig, 1875, plate 11; and Brugsch, *Geschichte Aegyptens*, Leipz., 1877, p. 352 ff.

13. Address of Thothmes III to Osiris (Book of the Dead, Chap. CLIV

    See Naville, *Todtenbuch*, Bd. 1. Bl. 179.

14. Specimens of the Maxims of Ani

See Chabas, *L'Égyptologie*, Chalons - sur - Saone, 1874; Amélineau, *La Morale égyptienne*, Paris, 1892.

15. Hymn to Osiris

See Ledrain, *Monuments Égypiiens*, PI. XXII ff.; and Chabas, *Revue Archéologique*, 1857, p. 65.

16. Inscription from the Stele of Teḥuti-nefer

See Maspero, *Recueil de Travaux*, tom. III, p. 122, tom. IV, p. 125.

17. Inscription from the Stele of Tchanni

See Maspero, *Recueil de Travaux*, tom. IV, p. 130.

18. Inscription from the Stele of Sesh

See Maspero, *Recueil de Travaux*, tom. IV, p. 127.

19. Inscription from a sepulchral Stele

See Piehl, *Recueil de Travaux*, tom. I, p. 197.

20. Inscription from the Stele of Ȧmen-hetep

See Piehl, *Recueil de Travaux*, tom. II, p. 124.

21. Hymn to the god of the Nile

See Birch, *Select Papyri*, pl. XX f.; Maspero, *Hymne au Nil*, Paris, 1868.

22. Examples of the Proverbs of Tuauu-f-se-Kharthai

See Birch, *Select Papyri*, pll. XV—XX, CXXVIII— CXXXIV; and Maspero, *Du Genre Épistolaire*, Paris, 1872.

23. The Destruction of Mankind

See Lefébure, *Tomheau de Séti I*, part IV, pll. 15—18; Brugsch, *Die neue Weltordnung*, Berlin, 1881; Naville, *Trans. Soc. Bibl. Arch.*, vol. IV, p. 1 ff., vol. VIII, p. 412 ff.; Wiedemann, *Die Religion der alien Aegypter*, p. 32 ff.

24. The War of Rameses II. against the Kheta

See Guieyesse, *Recueil de Travaux*, tom. VIII, pp. 136, 136.

25. Hymn to Rā (Book of the Dead, Chap. XV)

See Naville, *Todtenbuch*, Bd. I. Bl. 16.

26. Numbers from the papyrus of Rameses III.

See Birch, *Facsimile of an Egyptian Hieratic Papyrus*, London, 1876.

27. The Legend of Ra and Isis

See Pleyte and Rossi, *Papyrus de Turin*, pll. 31, 77, 131— 8; Lefébure, *Aegyptische Sprache*, 1883, p. 27; Wiedemann, *Die Religion*, p. 29 f.

28. From the Monument of Uaḥ-ȧb-Rā em khu
See Piehl, *Recueil de Travaux*, tom. III, p. 28.

29. Texts from the sarcophagus of Paṭepep
See Bergmann, *Recueil de Travaux*, tom. III, pp. 148—152.

30. The Legend of the Seven Years' Famine in Egypt 261—268
See Brugsch, *Die biblischen sieben Jahre der Hungersnoth*, Leipzig, 1891.

31. From an Inscription of Ptolemy V.
See Bouriant, *Recueil de Travaux*, tom. VI, p. 1 ff.

Part III.

Egyptian Texts untransliterated and untranslated*
Glossary

* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, etc.

A LIST OF EGYPTIAN GRAMMARS.

Champollion (le Jeune), *Grammaire Égyptienne, ou principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, publiée sur le manuscrit autographe*, Paris, fol. MDCCCXXXVI.

Birch, S. *Hieroglyphic Grammar* (Published in Bunsen, *Egypt's Place in Universal History*, Vol. V, pp. 590—716, London, 1867).

Rougé, Emmanuel de, *Chrestomathie Égyptienne ou Choix de Textes Égyptiens transcrits, ... et précédés d'un abrégé grammatical*. Fasc. 1, Paris, 1867; fasc. 2, Paris, 1868; fasc. 3 and 4, Paris, 1875, 1876.

Brugsch, H. *Hieroglyphische Grammatik*, Leipzig, 1872.

Renouf, P. le Page, *An Elementary Grammar of the ancient Égyptian language in the hieroglyphic type*, London, 1875.

Rossi, Francesco, *Grammatica Copto-Geroglifica con un' appendice dei principali segni sillabici e del loro significato*, Roma-Torino-Firenze, 1877.

Erman, A. *Neuägyptische Grammatik*, Leipzig, 1880.

Coemans, F. E. M. *Manuel de la langue Égyptienne*, Gand et Paris, 1887.

Loret, V. *Manuel de la langue Égyptienne*, Paris, 1889.

Erman, E. *Egyptian Grammar with table of signs, bibliography, exercises for reading and glossary*, London, 1894. Published in German and in English. The English translation is by J. H. Breasted.

DICTIONARIES.

Birch, S. *Dictionary of Hieroglyphics* (Published in Bunsen's *Egypts Place in Universal History*, vol. V, pp. 337—5&6, London, 1867.

Brugsch, H. *Hieroglyphisch-Demotisches Wörterhuch enthaltend in wissenschaftlicher Anordnung die gebräuchlichsten Wörter und Gruppen der heiligen und der Volkssprache und Schrift der alien. Aegypter*, Bdd. I—IV, Leipzig, 1867, 68.

Do. Do. Do. Do., Bd. V—7, Leipzig, 1880.

Pierret, P. *Vocabulaire Hiéroglyphique*, Paris, 1875.

Levi, S. *Vocabolario geroglifico copto-ehraico*, tomm. I—VII. Torino, 1887—1889.

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[5] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menā to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Great antiquity of picture writing.

Permanence of hieroglyphic characters.

Egyptian writing exists in three forms to which the names

Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[6] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i e.*, for inscriptions upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[7] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**[8] is an abbreviated form of hieratic writing which was much used in legal documents from about B.C. 650 to the Roman period.

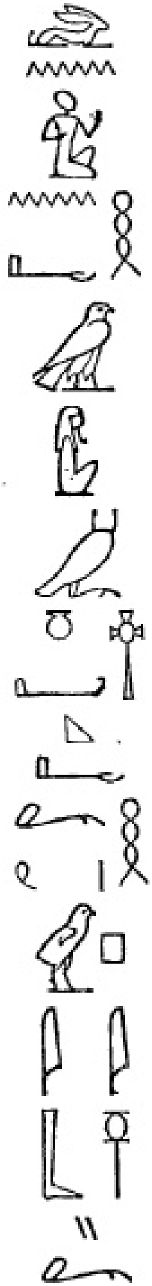
Various kinds of hieroglyphic writing.

Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

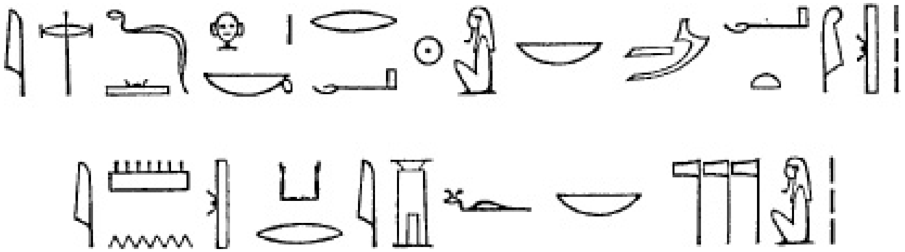
Egyptian palaeography:— Hieroglyphic inscriptions.

(1) To be read from left to right

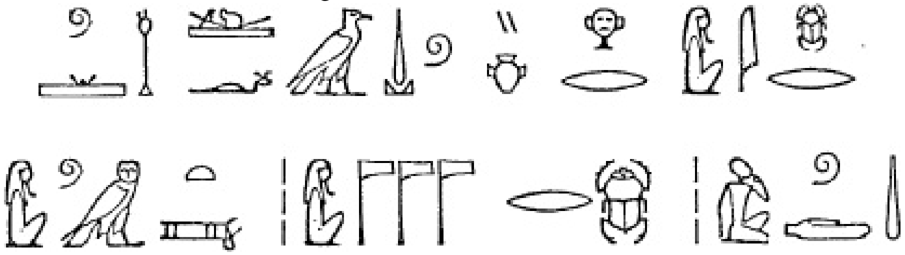
(2) To be read from right to left



(3) To be read from left to right



(4) To be read from right to left.



Direction in which hieroglyphics are to be read.

Hieratic and Demotic.

Hierolglyphics as ideographs and phonetics.

(1) *nuk seχseṭ ḥebet en ba em Ṭeṭṭeṭu*

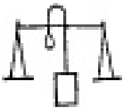
(2) *un-ȧ ḥenā Ḥeru em net′ qāḥ pui ȧbi*

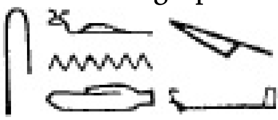
(3) *ȧnet′ ḥrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*

(4) *χeperȧ ḥeri-ȧb ut′a-f utu meṭu χeper neteru tememu.*

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus , *reθ* (for *remθ* represents a man, , *maa* an eye, *ḥentasu*, a lizard, *mȧ*, a

lion,  *māχait*, a pair of scales, *sa*, a goose, and so on; these are examples of ideographs. But is the letter *p*, is the letter *f*, is the letter *r*, is the letter ṭ, and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fenṭ*, *re* and ṭeṭ; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way : the sound of the first letter in the name of an object was given to signs. the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* "to open", and that it was pronounced something like *ptaḥ* (compare the Hebrew פֶּתַח *pĕthaḥ*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of was *p*. Similarly to the signs , , and , the initial sounds of the words for which were *f*, *r*, and ṭ, were assigned the alphabetic values of *f*, *r*, and ṭ. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs



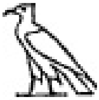
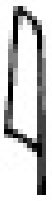
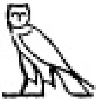
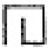
sfnṭ forms the word for "knife". The first is the picture of the back of a chair, as we have seen is the picture for a snake, is the picture of the wavy surface of water, and as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṭ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egvptians must have found at a very early date that when they needed to write the name of some foreign country or king, they were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions

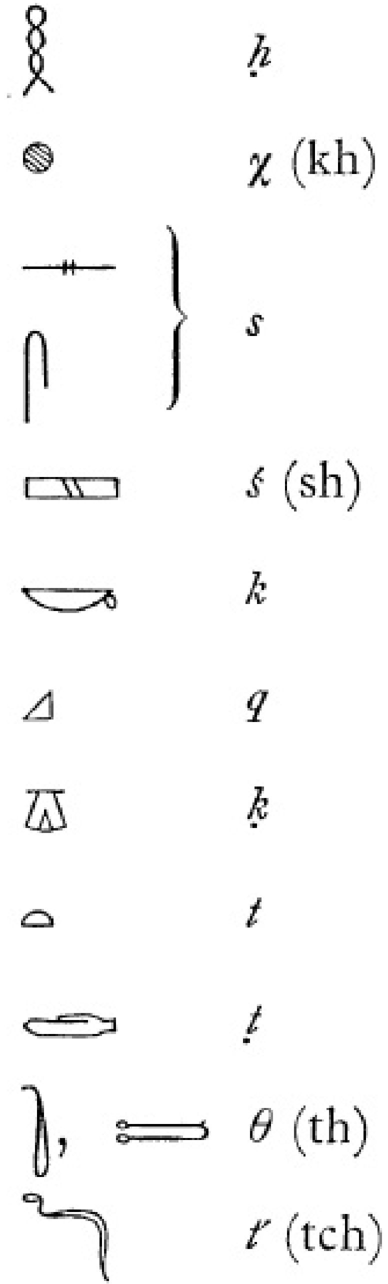
they appear side by side with signs used ideo-graphically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[9] The Egyptian alphabetic characters are as follows :—

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

Egyptian alphabetic signs.

	*a*
	*ȧ*
	ā
or	*i*
or	*u*
	b
	p
	f
 or	*m*
or	*n*
or	*r* and *l*
	*h*



Affinity of Egyptian and Semitic alphabets.

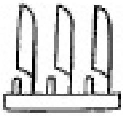
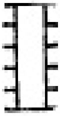
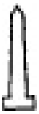
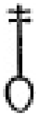
The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of

Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the "points" in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel sounds A, I, U, were represented by 𓄿, 𓇌, and 𓅱, and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs 𓂝 may be transcribed in Hebrew by ע *ayin*, 𓃀 by ב, 𓊪 by פ, 𓅓 by מ, 𓈖 by נ, 𓂋 by ר, 𓉔 by ה, 𓎛 by ח (𓐍 has the sound of *ch* in the Scotch word *loch*, or the German *Rache*), 𓊃 by ס (?), 𓋴 by ש, 𓈙 by ש, 𓎡 by כ, 𓈎 by ק, 𓎼 by ג (*i.e.*, 𓎼 represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק), 𓏏 by ת, 𓍿 and 𓂧 by ת, 𓍿 by ט and 𓆓 by צ.[10]

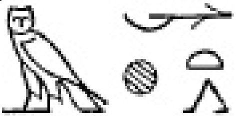
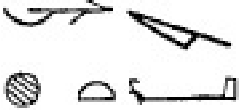
From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus 𓈖𓆑𓂋 *nfr* "good" is usually transcribed *nefer*, 𓈖𓏏𓂋 *ntr* "God" by *neter*, and so on.

Consonants used for vowels.

Direct and symbolic meanings of ideographs.

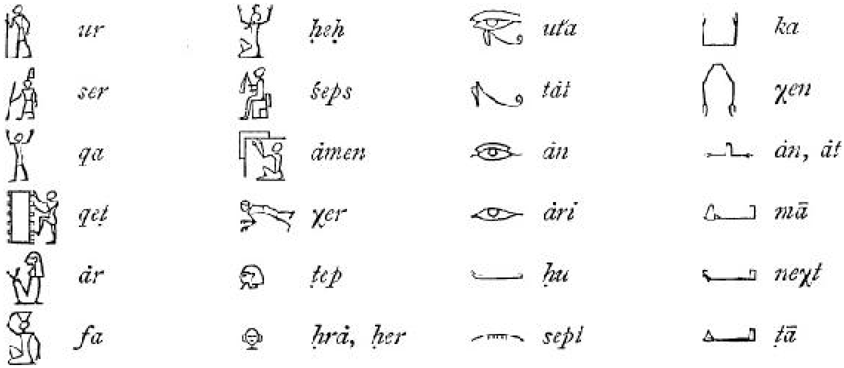
Ideographic signs, *i.e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus *seš* "nest",  *seχet* "field",  *ȧneb* "wall",  *teχen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument  is symbolic of "happiness". the seal of "treasure", the instrument of "God", the bier of "death", and so on.

Phonetic values of ideographs.

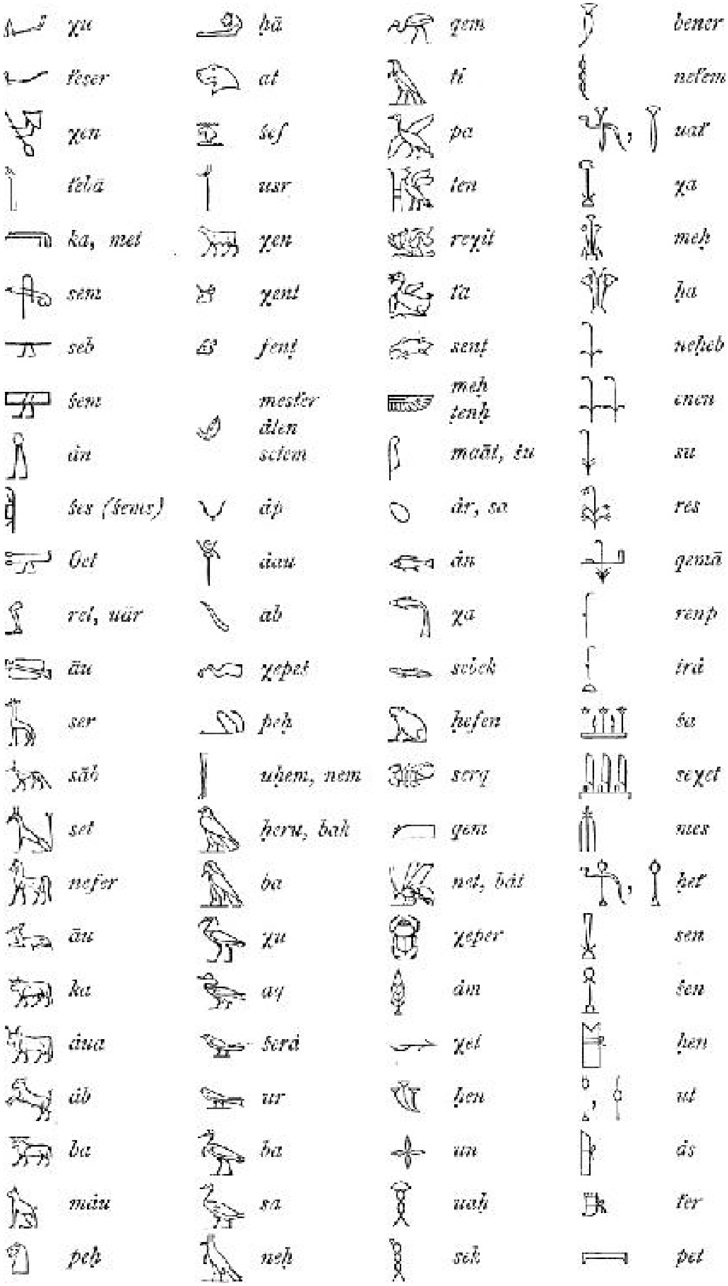
The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool. the phonetic value of which is *mer*. is found in the words *mer* "to love", *meri* "tree", *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree. is found in the words  *em χet* "after", and  *χet* "to engrave", etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones,** and many different ideographs have similar values, in which case they are called **homophones.** The following signs and their values should be learnt by heart:—

Polyphones and homophones.

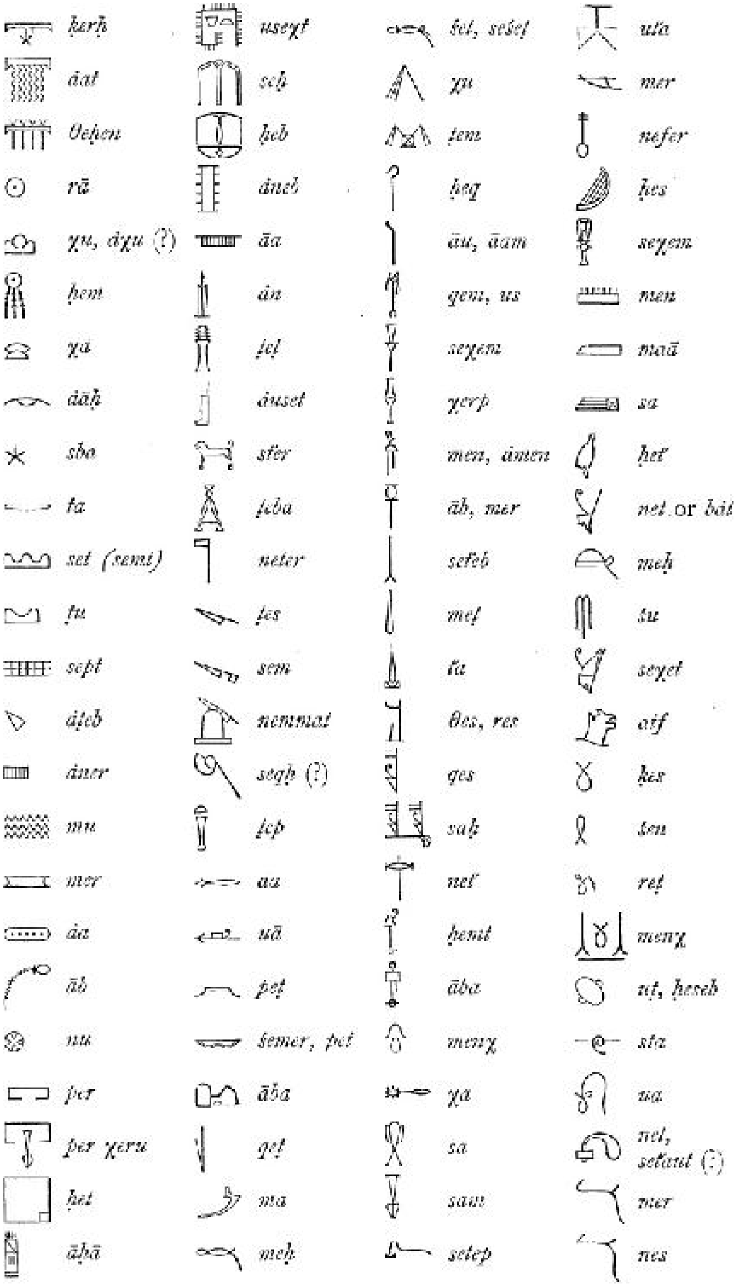
List of signs with their phonetic values.



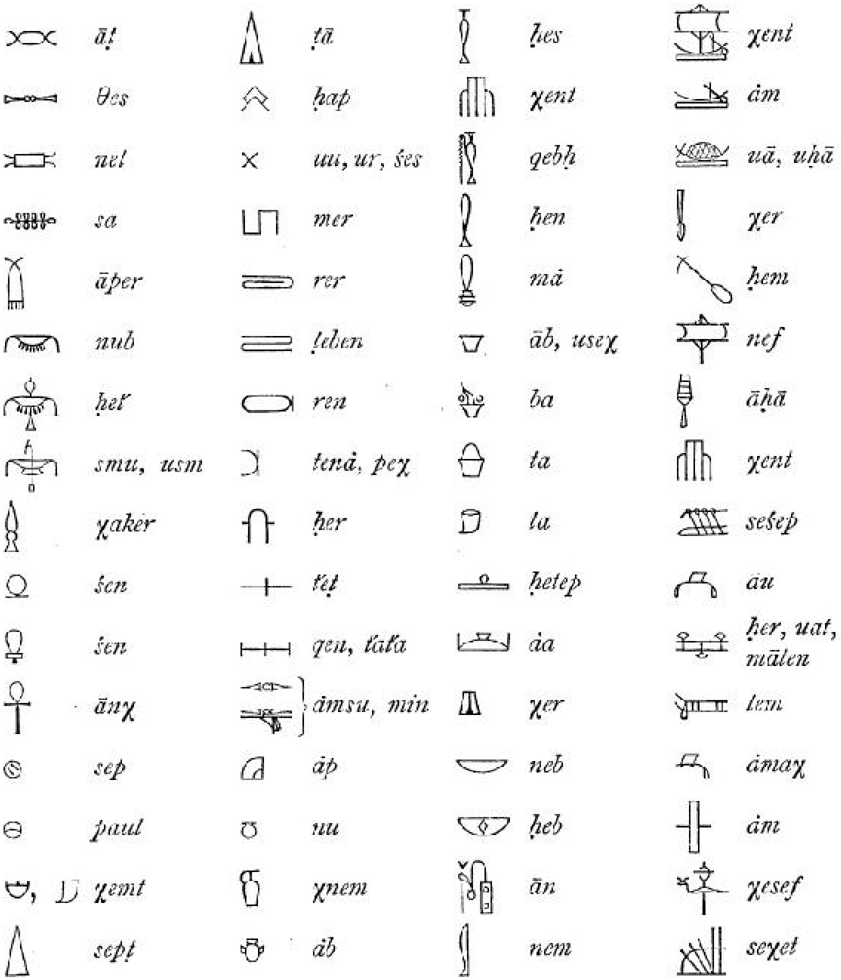
List of signs with their phonetic values.



List of signs with their phonetic values.



List of signs with their phonetic values.

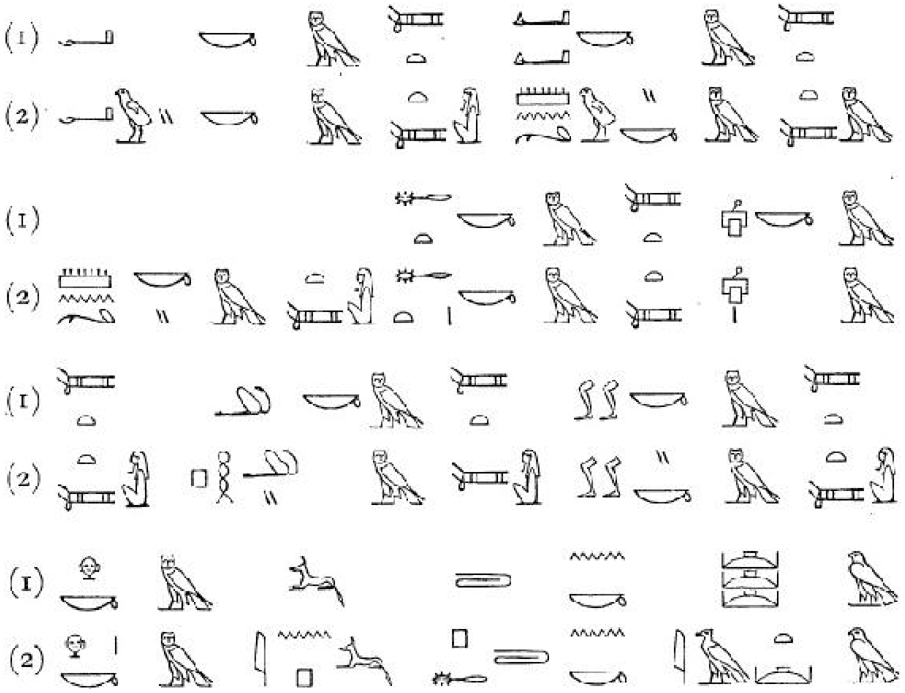


Determinatives.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hieroglyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives

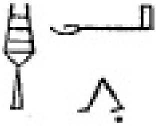
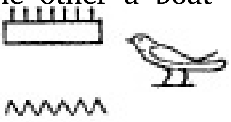
were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

Great antiquity of the use of determinatives.



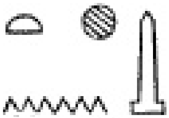
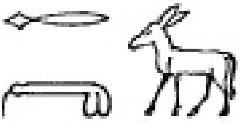
The version given in (1) is from the pyramid of Unȧs, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

Meanings of words indicated by determinatives.

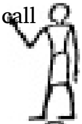
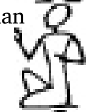
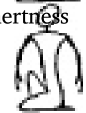
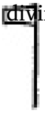
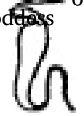
It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus  *āḥā* "to stand", and *āḥā* "boat", are two words having the same sound but different meanings; in the one case a pair of legs is the determinative, and in the other a boat . Similarly *men* "to abide", and 

men “to be ill”, are distinguished in meaning by the determinative of abstract ideas, and by the determinative of evil or discomfort.

General and specific determinatives.

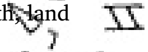
Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are  *teχen* “obelish”, “nest”,  *āa* “donkey”, etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

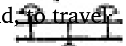
Common determinatives.

	Determinative of	Character
1.	to call	
2.	man	
3.	to eat, to think, to speak, and whatever is done with the mouth	
4.	inertness	
5.	woman	
6.	god, what is divine	or 
7.	goddess	
	tree	

8.
plant, flower

9.
earth, land

10. 
road, to travel

11. 
foreign land

12.
nome

13.
water

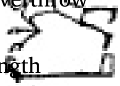
14.
house

15.
to cut, slay

16.
fire, to burn

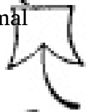
17.
odour

18.
to overthrow

19. 
strength

20.
actions performed with the legs

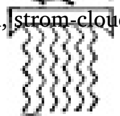
21.
flesh

22. 
animal

23.
bird

24.
evil, little

25.
fish

26. 
rain, strom-cloud, thunder

27.
time

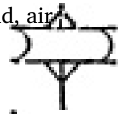
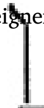
28.
town, city, village

29.
stone

30.
metal

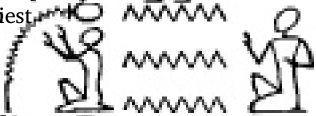
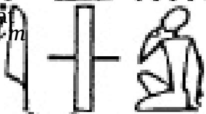
31. or
wood

32.

wind, air 
33.
foreigner 
34.
liquid, unguent
35.
abstract idea.
36.

The following words will show how the above are used.

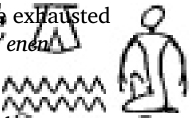
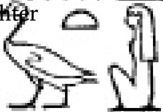
Examples of words with common determinatives.

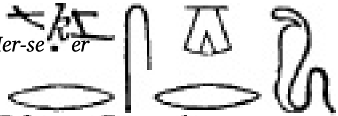
to call
nȧ·s
1.
a priest
āb 
2.
to eat
ȧm 
3.
to drink
surȧ

to remember
seχa

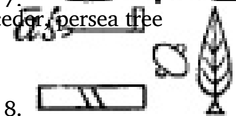
to be silent
ḳer

to taste
ṭept

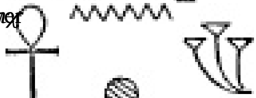
to be exhausted
ḳenen 
4.
daughter
sat 
5.
the god Khepera
χeperȧ
6.
the god Merseker



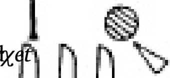
7.
cedor, persea tree



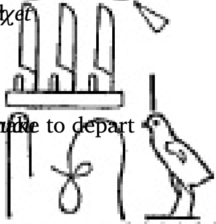
8.
flower *ānχ*



9.
field *seχet*



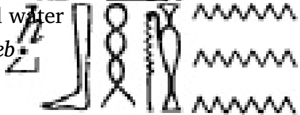
10.
to make to depart *seuda*



11.
Northern Syria *Retennu*

12.
the home of two gods

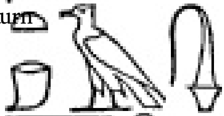
13.
cold water



14.
house *beχennu*

15.
to slay *sma*

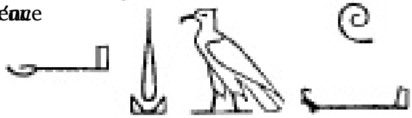
16.
to burn *ta*



17.
putrid sore *χeitu*

18.
to throw down *seχer*

19.
violence *āṭeau*



20.

to stand

ā . ā

21.
to arrive

pe .

to send

heb

to step

χen .

to come

sper

members

. āt

22.
mouse

penau

23.
duck

ap .

24.
the destitute

ā u

25.
the ārar fish

nār

26.
tempest

χeru

27.
time

rek

28.
day

hru

Abydos

Abṭ . u

29.
sandstone

reṭ

30. lead t'eḥt

31. bones qes

32. air, wind meḥ

33. Asiatics Āamu

34. unguent merḥet

35. thing χet

36.

Plurality of determinatives.

Manv words have more than one determinative. Thus beṭeχ "to be exhausted" is determined by "exhaustion", and "evil"; qebḥ "cold water" is determined by (the phonetic value of which is qebḥ) "water flowing from the top of a vase", and "water". and "a thing which contains water"; χāṭ "to slav" is determined by "something which is hacked to pieces", "a knife", and "strength";

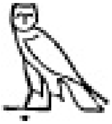
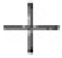
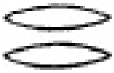
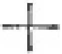
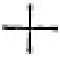
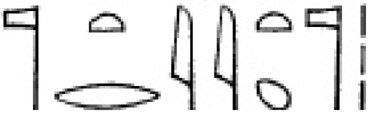
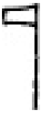
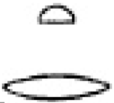
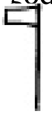
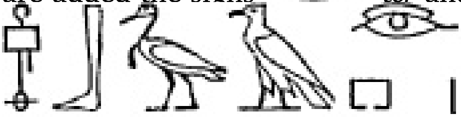
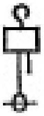
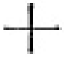
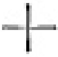
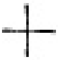
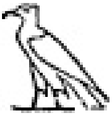
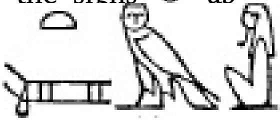
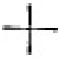
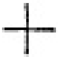
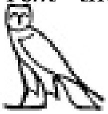
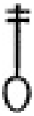
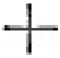
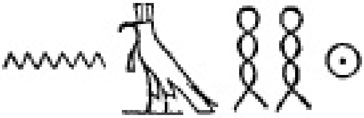
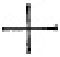
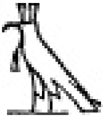
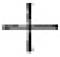
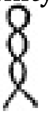
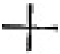
fa māhani “carrier of milk” is determined by “liquid”, “strength”. and “man”; *reχit* “rational beings” is determined by, the phonetic value of which is *reχit*, “man”, and , “woman”, and , the sign of the plural.

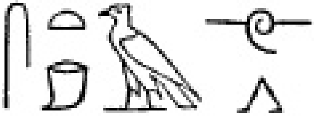
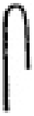
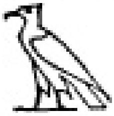
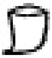
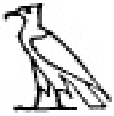
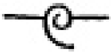
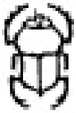
Words having no determinative.

A large number of words are written without any determinative, *e. g.*, *ḥenā* “with”, *ȧm* “in”, *māk* “verily”, etc.; these and similar common words were probably thought to need no determinative.

Use of syllabic with alphabetic charaters.

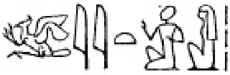
Many words are spelt wholly with alphabetic characters, *e. g.*, *seχeni* “lily”, *ȧner* “stone”, *semeḥi* “left side” *ḥeqt* “beer”, etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct reading of the words. are at first confusing. Thus *ȧm* “to eat” is written and *i.e.*, *ȧm* *m* does not mean that we are to read the word *ȧmm*, but only *ȧm*, the

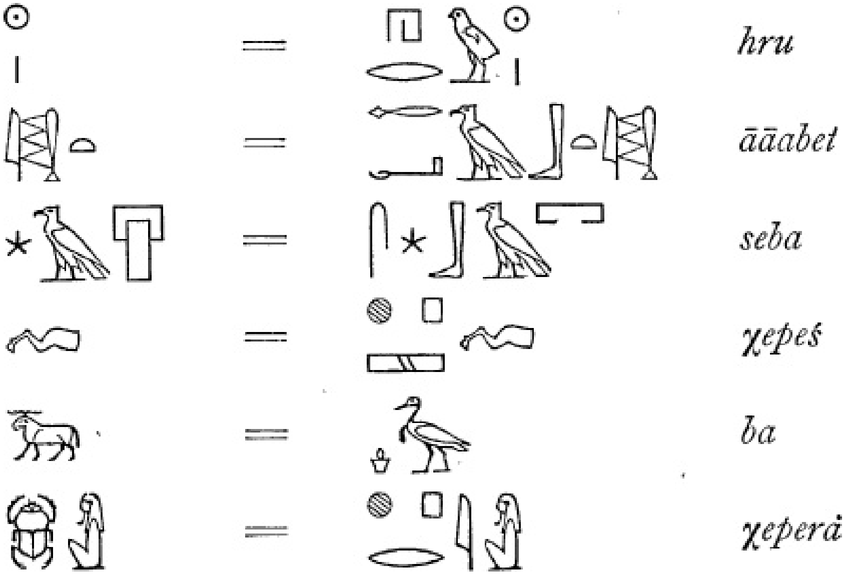
 was only added to help the reader to give the sound of the word readily; similarly *mest′em* “eye-paint” is written , *i. e.*, *mest′em*  *m*; and *merer* “to love” is written  *mer*  *r*  *r*, etc. For convenience’ sake we may call such alphabetic helps to the reading of words “phonetic complements”. Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*,  *neterit* “goddesses”, wherein to  *neter* are added the signs  *ter* and  the determinative of divinity;  *āba* “courtyard of a temple” wherein we have the signs  *āb*  *b*  *ba*   *a*;  *Tem* “the god Tmu”. where we have *t*  *tem*   *m*; *nefer* “good”. where we have  *nefer* *f*  *r*;  *neḥeḥ* “eternity”, where we have *n*   *neḥ*   *ḥ*  *ḥ*;

 *sta* “to bring”, where we have  *s* +  *t* +  *ta* +  *a* +  *sta*; *χeper* “to come into being”, where we have *χ* + *p* +  *χeper* + *r*, etc.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

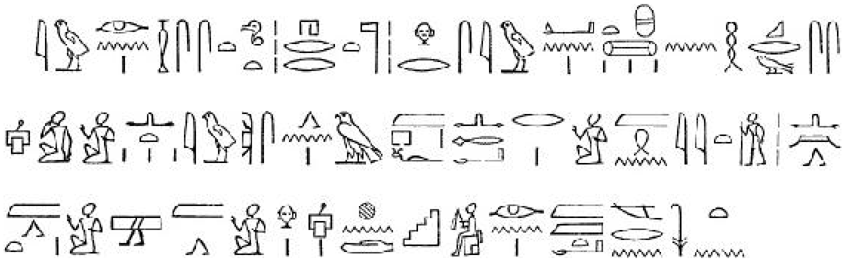
Importance of variant readings.

	=		*neferu*
	=		*àri*
	=		*reχit*
	=		*ua*
	=		*ut'at*
	=		*ermenui*

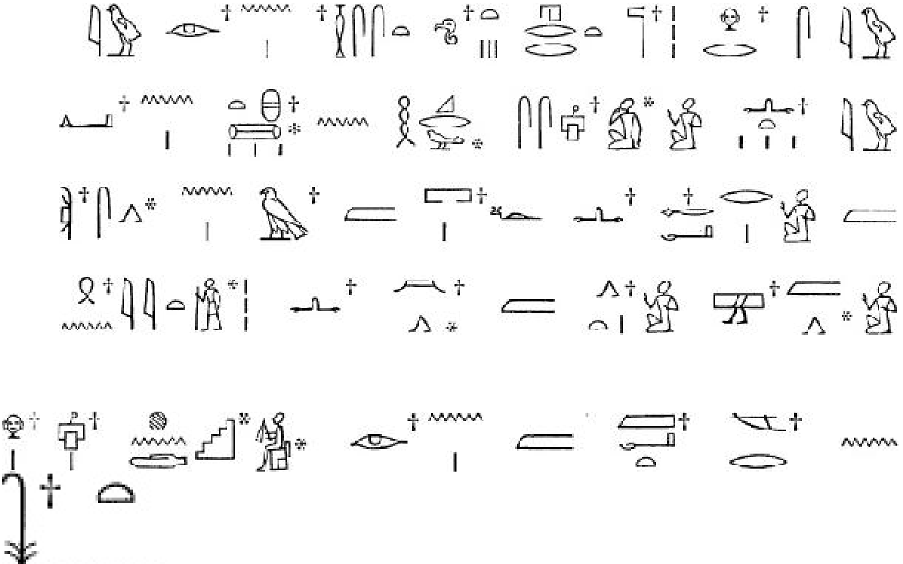


We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.



In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—



The determinatives are marked by* and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated:— *ȧu ȧri-nȧ ḥeseset reθ hereret neteru ḥer-s ȧu ṭā-n ȧ tau en ḥeqer sesa-ȧ ȧt ȧu χes-nȧ ḥeru em per-f ȧn āā re-ȧ em χenit ȧn peṭ em nemmat-ȧ χem-ȧ ḥer-sa χenṭ ȧri-nȧ em maāt mer en suten*, and read:—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṭu ṭā nȧ*) cakes (*tau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu χes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*χenit*), not (*ȧn*) making long (*peṭ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*χem-ȧ*) according (*ḥer-sa*) to the step of measure (*χenṭ*), I wrought (*ȧri-nȧ*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*)."

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic

values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the. Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[11]

Great value of Coptic.

Importance of cognate languages in decipherment of cuneiform and hieroglyphic in scriptions.

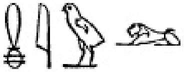
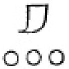
Ancient Egyptian words preserved in Coptic.

It is not possible to say when the Egyptian language was first written in Greek letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the

meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

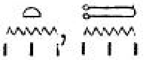
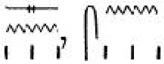
Egyptian and Coptic words compared.

Egyptian			Coptic
	ḥrȧ	face	ϩⲣⲁ[1]
	χat	body	ϧⲏⲧ
	ren	name	ⲣⲁⲛ
	pet	heaven	ⲫⲉ
	χatur	ichneumon	ϣⲁⲑⲟⲩⲗ
	nehet	sycamore	ⲛⲟⲩϩⲉ
	bȧa en pet	iron	ⲃⲉⲛⲓⲡⲉ
	χeper	to be	ϣⲱⲡⲓ
	erṭeb	because of	ⲉⲑⲃⲉ
	fa	to carry	ϥⲁⲓ
	remθ	man	ⲣⲱⲙⲓ
	re	mouth	ⲣⲱ
	qenȧ	bosom	ⲕⲟⲩⲛ
	ȧtf	father	ⲉⲓⲱⲧ

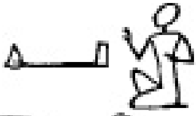
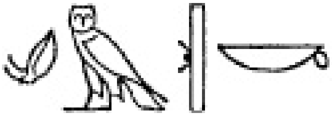
	*màu*	lion	ⲙⲟⲩⲓ
	bener	date palm	ⲃⲉⲛⲛⲉ
	*χemt*	copper	ϩⲟⲙⲧ
	at	back	ⲱⲧ
	neḥem	to deliver	ⲛⲱϩⲉⲙ
	ḥeqer	to hunger	ϩⲕⲟ
	surà	to drink	ⲥⲱ
	erper	temple	ⲉⲣⲫⲉⲓ

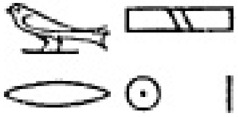
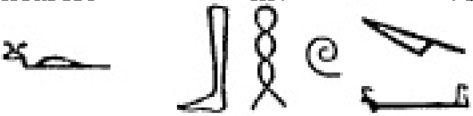
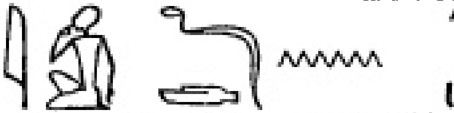
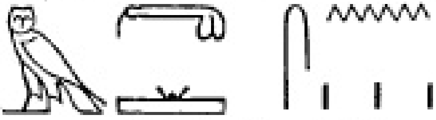
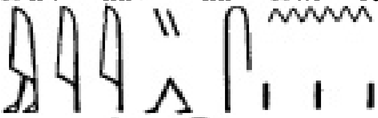
PRONOUNS.

The **personal** pronominal suffixes are:

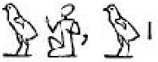
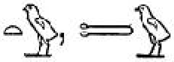
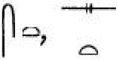
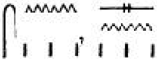
Sing. 1.		*à*	Plur. 1.		*n*
” 2 m.		*k*	” 2.		*ten, θen*
” 2 f.		*t, θ*			
” 3 m.		*f*	” 3.		*sen*
” 3 f.	or	*s*			

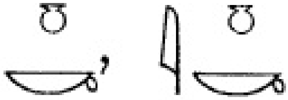
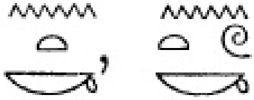
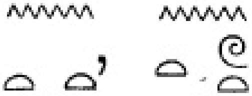
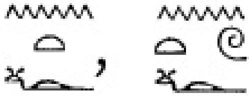
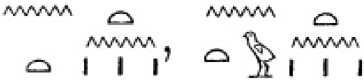
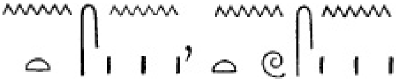
The following examples illustrate their use:—

re-à “mv mouth”;  *ṭā-à* “I will give”;  *setem-k re-à* “thou

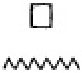
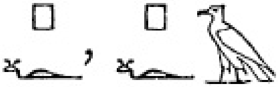
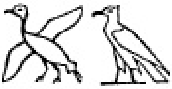
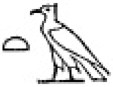
"hearest my voice";   *urɣ-f beḥu* "he passed the day in slaying";  *ȧ t'eṭ en n* "what we said":  *em-baḥ sen* "before them"; *ȧu-f uaḥ uā ȧm sen* "he placed one of them";  *i-sen* "they came"; *ȧb-ȧ* "my heart"; *ḥen-k* "thy majesty": *t't-k* "thy body"; *t'es-ȧ* "myself"; *t'es-f* "himself".

The forms of the pronouns are: —

(A) Sing. 1.		*uȧ*	Plur. 1.		*n*
„ 2 m.		*tu, θu*	„ 2.		*ten, θen*
„ 3 m.		*su*			
„ 3 f.		*set*	„ 3.		*sen*

(B) Sing.	1.		*nuk, ȧnuk*
			*entek, entuk*
			*entet, entut*
			*entef, entuf*
			entes, entus
Plur.	1.	(wanting)	
"	2.		*ent-ten, entu-ten*
"	3.		*ent-sen, entu-sen*

The **demonstrative** pronouns are:

Sing.	m.		*pen*	this
"	f.		*ten*	this
"	m.		*pef, pefa*	that
"	f.		*tef, tefa*	that
"	m.		*pa*	this
"	f.		*ta*	this

Plur. m.	*àpen, pen*	these
„ f.	*àpten, peten*	these
„	*nefa*	those
„	*na*	these
„	*pau*	these.

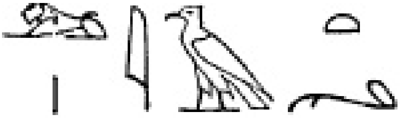
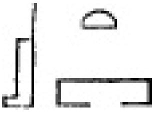
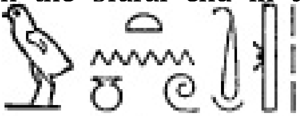
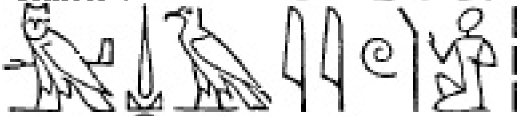
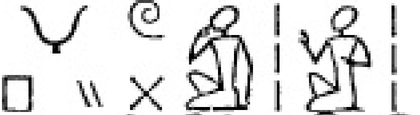
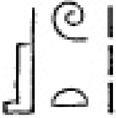
Other words for this are or *enen,* and *ennu.*

The **relative** pronouns are:— *à* and *ent,* or *enti,* or *entet.*

NOUNS.

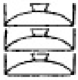
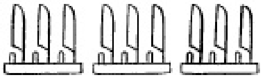
Nouns in the Singular.

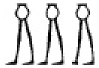
Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*, *hru* “day”, *ānu* “scribe”, *uḥemu* “herald”, *ta* “earth”, *sen* “brother”, etc. Feminine nouns end in *t, e.g.*,

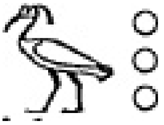
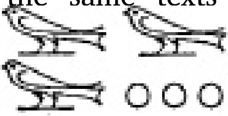
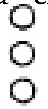
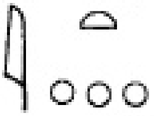
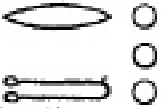
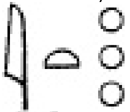
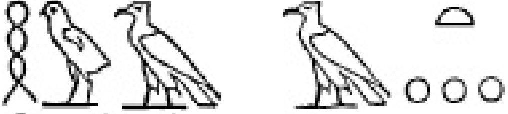
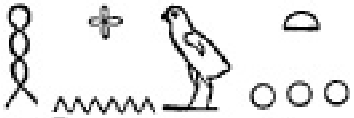
 *reȧat* “side”. *ȧnt* “valley”,  *ȧuset* “place”, *ȧmentet* “west”, etc. Masc. nouns in the plural end in *u* or *iu*; *e.g.*, *seru* “princes”.  *utennu* “offerings”,  *māt′aiu* “police”,  *ȧpiu* “envoys”, *trȧiu* “seasons”. Fem. nouns in the plural end in *ut*, but often the *t* only is written; *e.g.*,  *ȧustut* “places”, etc.

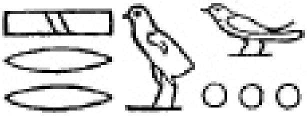
Nouns in the Plural.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—

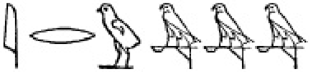
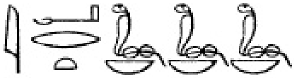
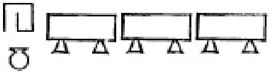
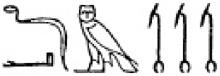
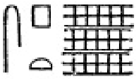
	qesu	bones
	*ȧat*	regions, zones
	*seχet*	fields

	ṭepu ȧbeṭ	beginnings of months
	ȧbu	hearts
	*ȧnnu*	offerings
	useru	powers
	seχemu	forms.

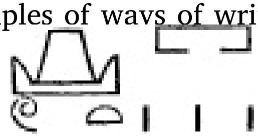
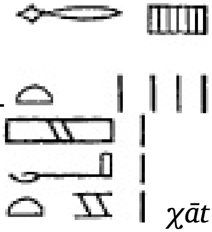
These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also  *χu* "intelligences", and  *uru* "chiefs", *i.e.*, an ideograph written once and also thrice followed by  which afterwards, when modified into or , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; *e.g.*,  *ȧt* "fathers".  *reθ* "men"  *ȧt* "wheat" *beṭet* "barley",  *ḥuaat* "humours",  *ḥunut* "young women", *seχtet* "fields", *urȧu*

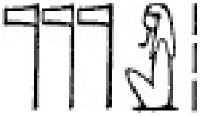
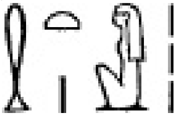
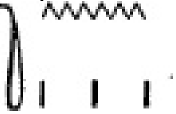
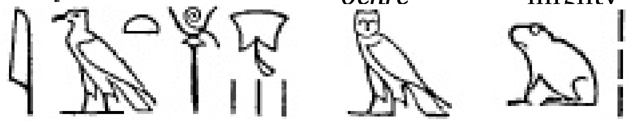
"great ones",  *χerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: *e.g.*,

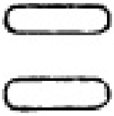
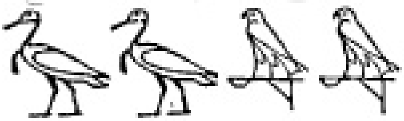
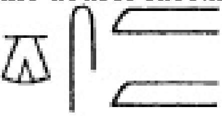
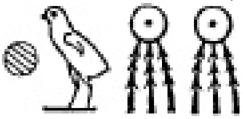
	neterut	goddesses
	unnut	hours
	meru	lakes
	*àru*	divine guardians
	àpt	registers
	šesat	darknesses
	*àārut*	uraei
	*henu*	coffins
	*tāmu*	sceptres
	*sept*	nomes
	pet	heavens.

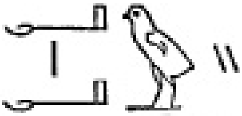
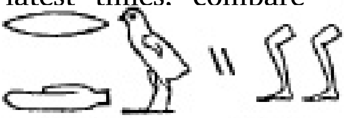
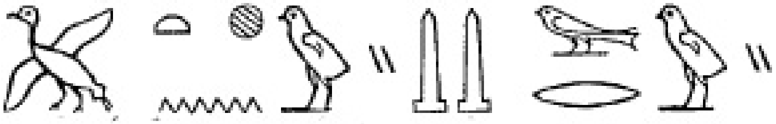
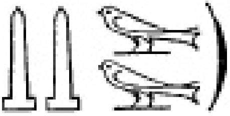
Other examples of ways of writing the plural are:—

āat "stones",  *χenut* "granaries",  *χāt*

"sand", *āḥu* "oxen",  *neteru* "gods", *ḥenu* "priests",  *ḥent* "prisetesses". *ṭuau* "praises",  *θenre* "mighty deeds",  *āaut em ḥefnu* "animals in hundreds of thousands", etc.

The dual.

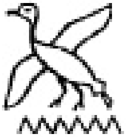
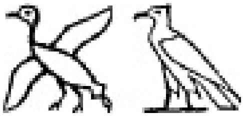
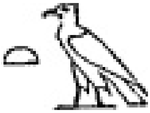
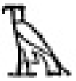
In the oldest inscriptions the dual is usually expressed by doubling the ideograph: *e. g.*, *mest'erui* "two ears",  *χuti* "two horizons",  *baui neterui* "two sols divine", etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; *e. g.*, *petti* "two heavens",  *ḳesui* "two sides".  *χui* "two lights", *θebut* "two soles of the feet", etc. Sometimes is the mark of the dual in the early texts, *e. g.*, *āāui-k* "thy two hands", and this sign, which strictly speaking should be written , indicated the

dual to the latest times: compare  *āāui-k* “two hands”.  *re*^{t}*ui* “feet”,  *pa teχenui urui* “tne two great obelisks” (also written in the same inscription  etc.

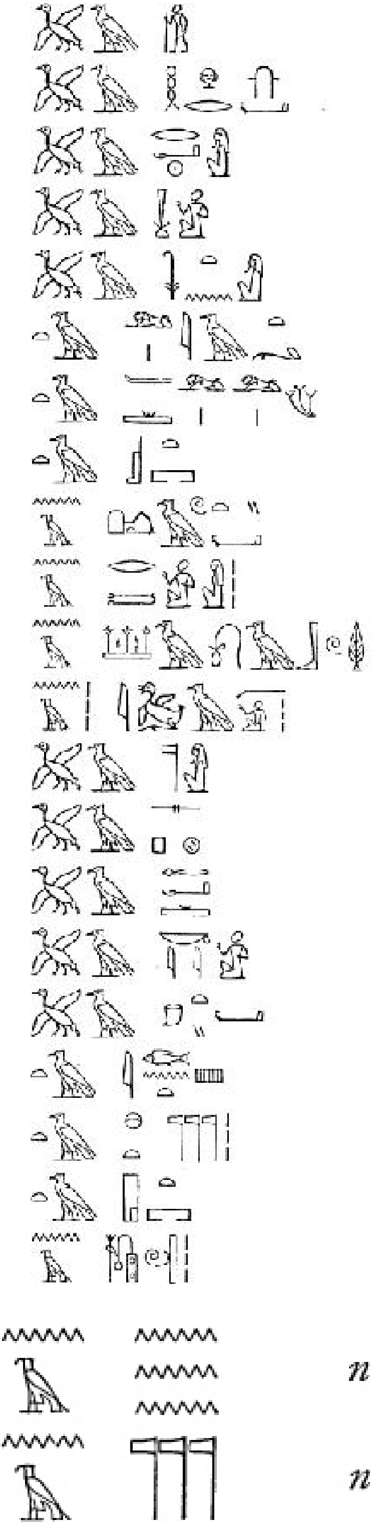
In Egyptian the noun is undeclined.

The article.

Definite article

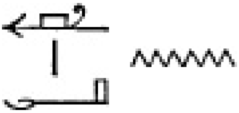
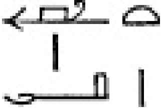
The definite article masculine is  or  *pa*, feminine  *ta*; the plural is  *na*.

Examples.

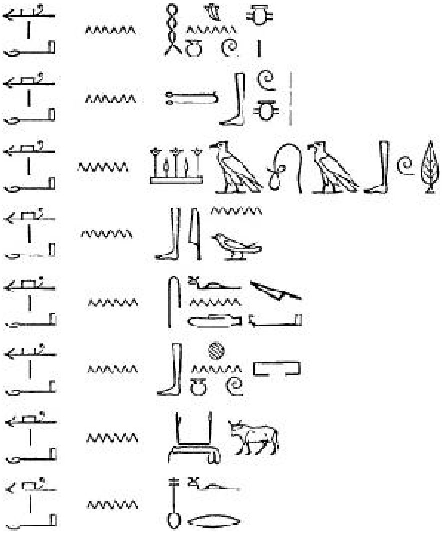


pa ser	the prince
pa ḥer	the terrifier
pa Rā	the Sun
pa sen	the brother
pa suten	the king
ta reṭat	the side
ta ḥurere	the flower
ta āuset	the place
na ābauti	the strivings
na reθ	the men
na šauabu	the persea tree
na aṭau	the thieves
pa neter	the god
pa sep	the time
pa āā	the great one
pa ki	the other
pa χemti	the coppersmith
ta ānt	the valley
ta paut neteru	the company of the gods
ta ḥet	the temple
na ānu	the scribes
na mu	the water
na neteru	the gods.

Indefinite article.

The masc. indefinite article is expressed by  *uā en* literally "one of", and the fem, by  *uāt en.*

EXAMPLES.

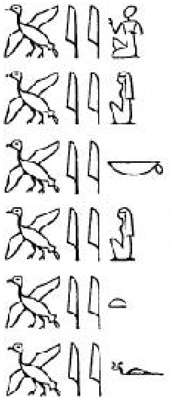


uā en ḥennu	a jar
uā en θebu	a pot
uā en śauabu	a persea tree
uā en bȧn	a bad thing
uā en sfenṭ	a knife
uā en beχennu	a house
uā en ka	a bull
uā en nefer	a good thing.

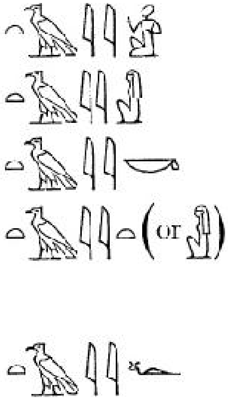
Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

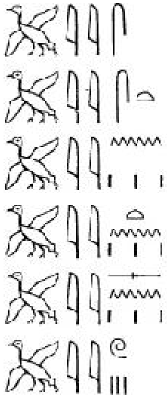
SINGULAR.



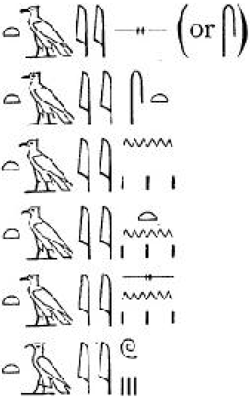
pai-â	(masc.)
pai-â	(fem.)
pai-k	(masc.)
pai-t	(fem.)
pai-f	(masc.)



tai-â	(masc.)
tai-â	(fem.)
tai-k	(masc.)
tai-t	(fem.)
tai-f	(masc.)

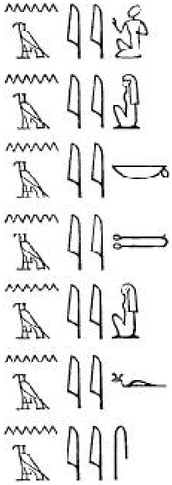


pai-s	(fem.)
pai-set	(fem.)
pai-n	
pai-ten	
pai-sen	
pai-u	

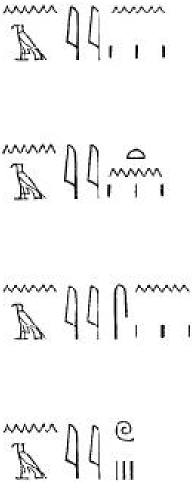


tai-s	(fem.)
tai-set	(fem.)
tai-n	
tai-ten	
tai-sen	
tai-u	

Plural.



nai-â	(masc.)
nai-â	(fem.)
nai-k	(masc.)
nai-θ	(fem.)
nai-t	(fem.)
nai-f	(masc.)
nai-s	(fem.)



nai-n
nai-ten
nai-sen
nai-u

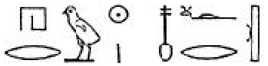
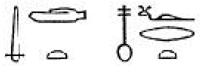
These are added to words in the following way:—

Examples.

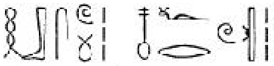
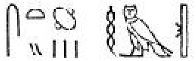
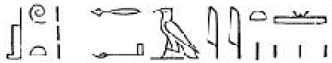
pai-ȧ neb	my lord
pai-ȧ nebṭ	my hair
pai-k sen	thy brother
pai-f ȧhait	his stable
pai-set per	her house
tai-ȧ ḥememet	my peoples
ṭai-ȧ māāu	my hair
ṭai-k mut	thy mother
ṭai-f ḥemt	his wife
ṭai-f suten ḥemt	his queen
ṭai-set ȧuset	her place
pai-ten ȧhai	your senten[ce of] death
pai-sen ḥeirȧ	their tribute
pai-u peḥ	their arrival
nai-ȧ seru	my princes
nai-k ȧaut	thy cattle
nai-sen uti	their coffins
nai-u nebu	their lords.

Adjectives.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e.g.*,

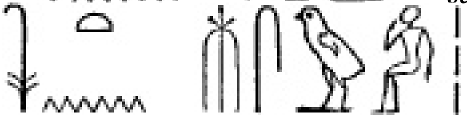
	*hru nefer*	a good day
	sa ȧqer	a wise man
	betau āa	great wickedness
	*meteṭ neferi*	fine speech
	bȧni nebt	every evil
	beṭet nebt	every abominable thing.

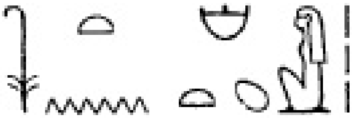
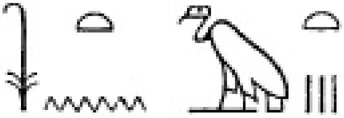
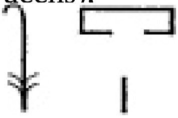
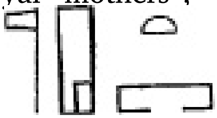
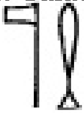
χet	*nebt*	*nefert*	*ābet*	*χet*	*nebt*	*neṭemet*	*beneret*
thing	every	good,	pure ;	thing	every	pleasant,	sweet.

	*ḥebsu neferu*	beautiful clothes
	seru āāaiu	great chiefs
	nefer neferui	a good thing doubly good
	*sti neṭem*	a sweet smell
	*ȧusetut āāaiut*	great abodes.

The adjectives “royal” and “divine” are usually written be fore the noun: *e. g.*,

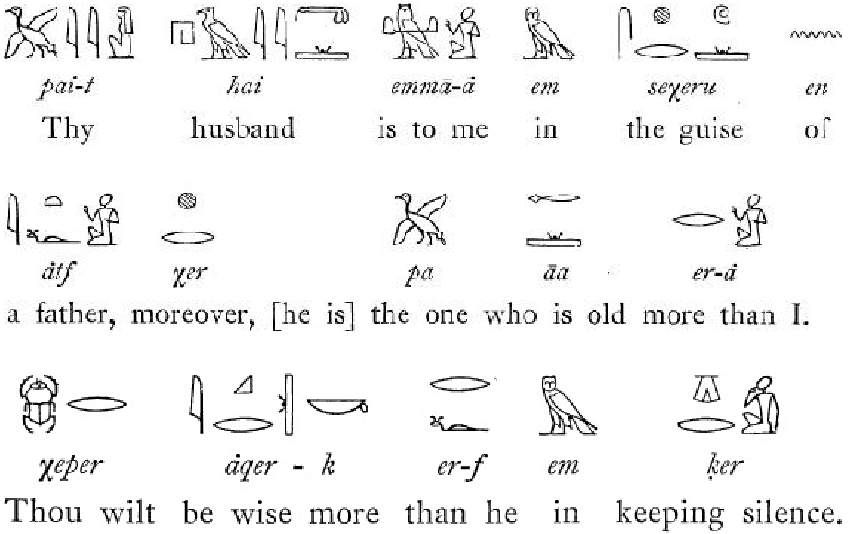
suten ān “royal scribe”,

 *suten mesu* “royal children”,

 *sutem ḥemt* “royal women” (*i. e.*, queens),  *suten mut* “royal mothers”,  *suten per* “royal house” (*i. e.*, palace),  *neter ḥet* “divine house” (*i. e.*, temple),  *neter ḥen* “divine servant”, *neter ȧtf* “divine father”.

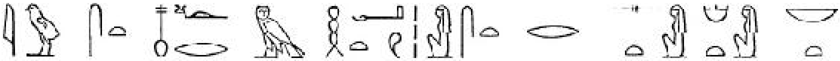
Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner:—

Methods of comparing adjectives.



nefer *setem* *er* *entet* *neb*

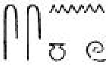
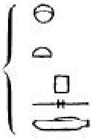
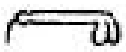
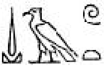
[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.



ȧu - *set* *nefer* *em* *ḥāt* - *set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

NUMBERS.

|	=		*uā*	=	1
||	=		*sen*	=	2
|||	=		*χemet*	=	3
||||	=		*fṭu*	=	4
||||| or ★	=		*ṭuau*	=	5
||||||	=		*sȧs*	=	6
|||||||	=		*sefeχ*	=	7
||||||||	=	 or	*χemennu*	=	8
|||||||||	=		*paut* / *pesṭ*	=	9
∩	=		*met*	=	10
∩∩	=		*t'aut*	=	20

	=		*māb*	=	30
	=		*ḥement*	=	40
				=	50
				=	60
	=		*sefex*	=	70
	=		*χemennui*	=	80
				=	90
	=		*šaā*	=	100
	=		*šetau*	=	200
	=		*χa*	=	1,000
	=		*ṭāb*	=	10,000
	=		*ḥefennu*	=	100,000
	=		*ḥeḥ*	=	1,000,000
	=		*šennu*	=	10,000,000

FRACTIONS.

(1) = 1/3, — 1/2, — 2/3, = 1/10, = 1/100, = 1/1000, = 1/45, = 17 1/2, = 1/18, = 1/60, = 1/2050.

(2) , that is, 1/2 × 400 = 200.

(3) , that is, 1/3 × 400 = 133 1/3.

Numbers are expressed in the following manner:—

aqu *āa*

loaves large, 900,000 + 90,000 + 2000 + 700 + 50, *i. e.*, "992,750 large loaves of bread".

Ordinal numbers are indicated either by *meḥ* placed before the figure, or by following it; *e. g.*, *meḥ sȧs* "sixth", "fifteenth", *meḥ met ṭuau*, *sefeχ* "seventh", etc.

MEASURES.

(1) Of length:— *meḥ* "cubit"; *suten meḥ* "royal cubit" of 7 palms or 20 fingers; *meḥ net'es* "little cubit" of 6 palms or 24 fingers; *ermen* "arm" of 20 fingers; *teser*, of 16 fingers; *χa āa* "the great *χa*" of 14 fingers; , *χa net'es* "the little *χa* " of 12 fingers; *χepui*, the "double palm" of 8 fingers; *χefā*, the "fist" of 6 fingers; *ṭeṭ*, the "hand" of 5 fingers; or *χep*, the "palm" of 4 fingers; *t'ebā*, the "finger".

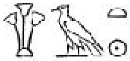
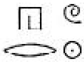
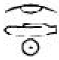
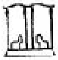
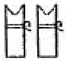
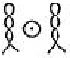
(2) Of superficies:— *sa ta*, the *arura*, *i. e.*, 100 cubits; *ermen*, one half of an *arura*; *ḥesp*, one quarter of an *arura*; *sa*, one eighth of an *arura*; *su*, one sixteenth of an *arura*; *erma*, one thirty-second part of an *arura*.

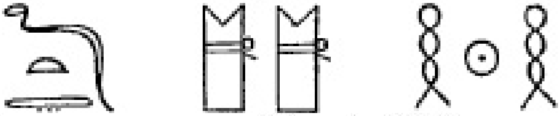
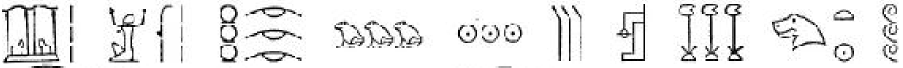
(3) Dry measure:— = 1/4 *hin*; *hin* = 9/20 of a *litre*; *enȧt* = 20 *hin*; *ȧpt* = 40 *hin*: *ḥetep* = 160 *hin*.

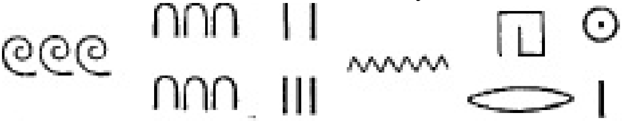
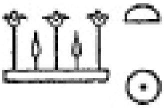
(4) Of weight:— *θen*; *qeṭ* = one tenth of a *θen*; *peḳ* = 1/128 of a *θen*.

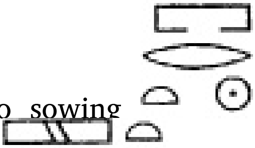
TIME.

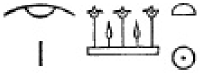
The principal divisions of time are:—

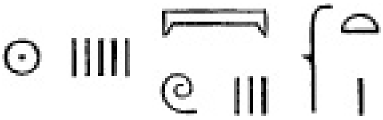
	*ḥat*	second		*at*	minute
	unnut	hour		*hru*	day
	*ābeṭ*	month		*renpit*	year
	*set*	period of 30 years		*ḥen*	period of 60 years
	*ḥenti*	period of 120 years		*ḥeḥ*	a long period of time
	tetta	eternity		*ḥeḥ*	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—   that is, "an eternity of periods of 120 years, "and an indefinite number of periods of 30 years, and millions "of years, and ten millions of months, and hundreds of thousands "of days, and tens of thousands of hours, and thousands of mi- "nutes, and hundreds of seconds, and tens of third parts of "seconds."

The year, *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each;  *χat* = time of inundation

and period fo sowing  *pert* = time of “comig forth” or growing and *χemut* = time harvest and beginning of inundation. The Copts, or Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read:—

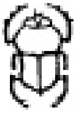
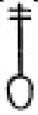
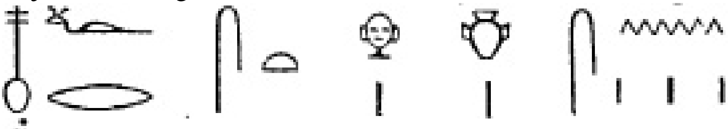
		=	ⲑⲱⲟⲩⲧ	Thoth
	”	=	ⲡⲁⲟⲡⲓ	Paopi
	”	=	ⲁⲑⲱⲣ	Hathor
	”	=	ⲭⲟⲓⲁⲕ	Khoiak
		=	ⲧⲱⲃⲓ	Tobi
	”	=	ⲙⲉⲭⲓⲣ	Mekhir
	”	=	ⲫⲁⲙⲉⲛⲱⲑ	Phamen
	”	=	ⲫⲁⲣⲙⲟⲩⲑⲓ	Pharmu
		=	ⲡⲁⲭⲱⲛ	Pakhon
	”	=	ⲡⲁⲱⲛⲓ	Paoni
	”	=	ⲉⲡⲏⲡ	Epep
	”	=	ⲙⲉⲥⲱⲣⲏ	Mesore

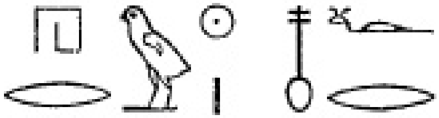
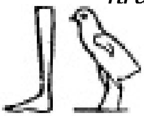
 *hru ṭuau ḥeru renpit* “the five days over the year”.

Thoth, the first month of the Egyptian year, began on the 29th of August.

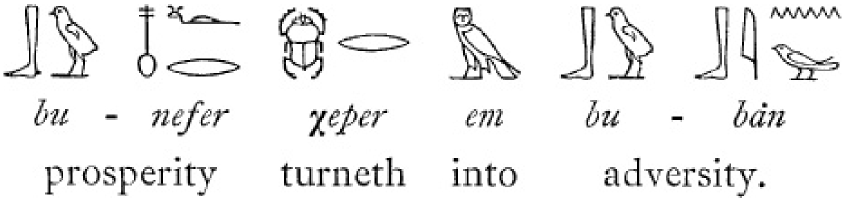
THE VERB.

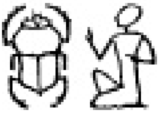
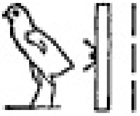
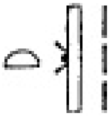
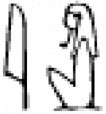
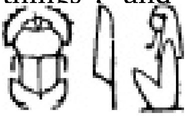
The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *χeper* means both “to be”, and the “thing which hath come into being”; so likewise  *nefer* may mean “to be good”, and a “thing which is good”, and placed after a noun it becomes the adjective “good”, as we see from the following:—  *nefer set ḥer ȧb-sen* “good is it for their hearts” *ren-k nefer em reχ en seru* “thy name is good in the opinion of princes”

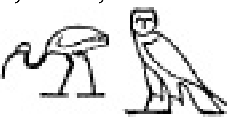
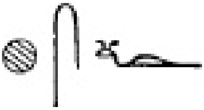
 *hru nefer* “a good day”; with the addition of the prefix  *bu*, *nefer* means “prosperity”, “goodness”, “happiness”, *e. g.*,

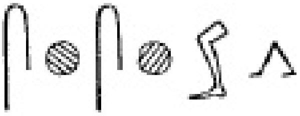
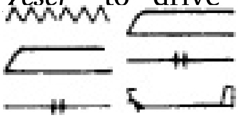
The stem-word.

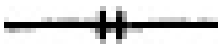
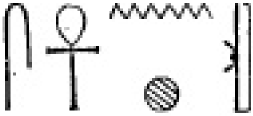
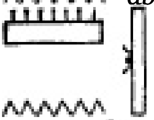
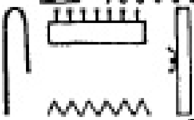
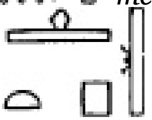
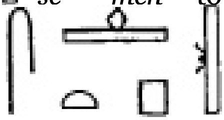


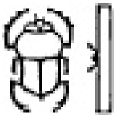
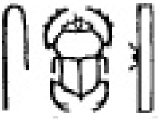
Returning to the word *χeper*: by the addition of *ȧ* we have  “I am”, or “I was”; by the addition of the stem-word has a participial meaning like “being” or “becoming”; by the addition of  in the masc. and  in the fem, *χeper* becomes a noun in the plural meaning “things which exist”, “created things”, and the like; by the addition of  *ȧ* we have  *χeperȧ* “the god to whom it belongeth to make things come into being”, etc.

The stem-word with additions.

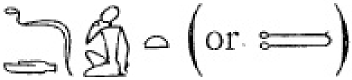
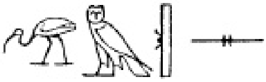
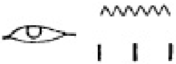
Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four and five consonants, as examples of which may be cited  *qem* “to find”, 

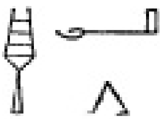
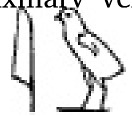
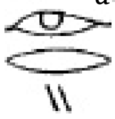
χesef "to drive back",  *seχseχ* "to flee",  *nemesmes* "to heap up". The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots, consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

There is in Egyptian a derivative formation of the word-stem or verb, and which is made by the addition of  or to the simple form of the verb, and which has a causative signification; *e. g*, *ānχ* "to live",  *se-ānχ* "to vivify"; *āb* "to wash", *se - āb* "to purify";  *men* "to abide",  *se - men* "to perpetuate";  *ḥetep* "to rest, be at peace", 

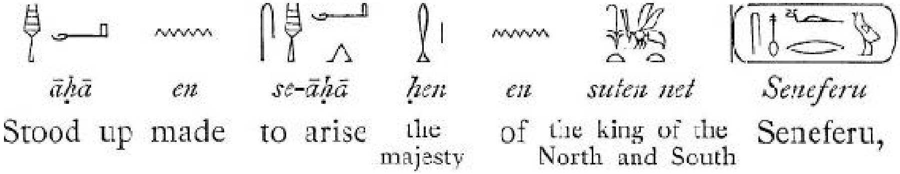
se-ḥetep “to pacify”  *χeper* “to be”,  *se-χeper* “to bring into being”, etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische Gram.*, § 328, p. 157; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

Inflection. The verb is usually inflected by the addition of the pronominal personal suffixes; *e. g.*,

Sing.	1 com.		*reχ-ȧ*
„	2 m.		*neḥem-k*
„	2 f.		*ṭeṭ-t*
„	3 m.		*šāṭ-f*
„	3 f.		*qem-s*
Plur.	1		*ȧri-n*
„	2 com.		*mit-ten*
„	3 com.		*χeper-sen*

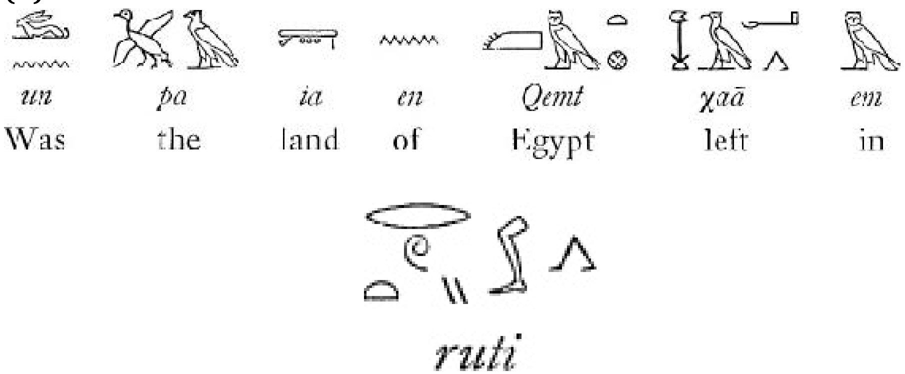
The commonest auxiliary verbs are  *āḥā* “to stand”, *un* “to be”,  *ȧu* “to be”,  *ȧri* “to do”, *ṭā* “to give”; examples of their use are:-

(I)



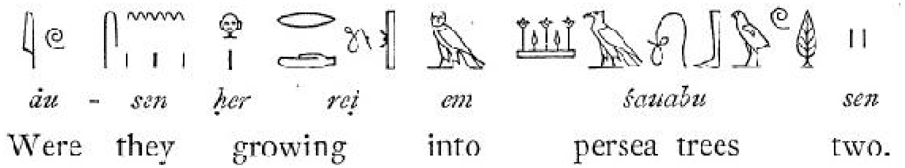
i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

(2)

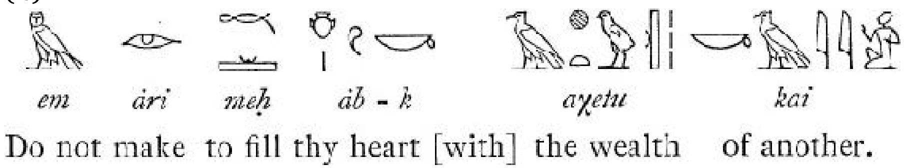


a state of ruin.

(3)



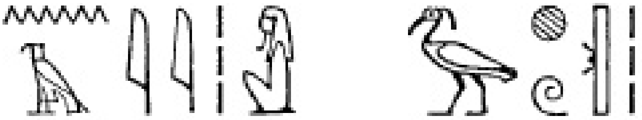
(4)



(5)

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at



nai-ȧ χu

my glorious works.

As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb:—

I.

1. 2.

nuk neter āā χeper ṭesef Rā pu em

I am the god great the creator of himself. Rā it is when

3.

uben - f nuk sef reχ - kuȧ ṭuau

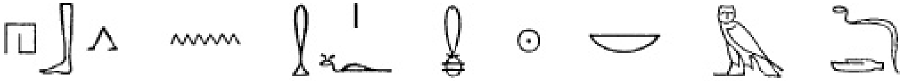
he riseth. I am yesterday, I know to-morrow.

4. 5.

iu en tu er ṭeṭ en ḥen-f ḥer - nek

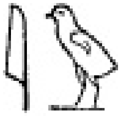
Came one to speak to his majesty. Be thou silent.

6.



heb en ḥen-f mȧ hru neb em ṭeṭ

Sent his majesty day every saying :—



ȧu

7. He

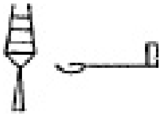
seχanen - nef sebtet uhen - nef mut-f

breached the wall, he overthrew the town.

8.

āḥā en heb en ḥen-f en ḥāu

Sent his majesty to the nobles.

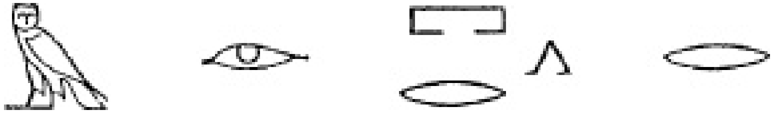


9. *āḥā*

en sen ȧri mȧtet

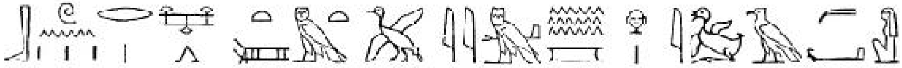
They did so.

10.



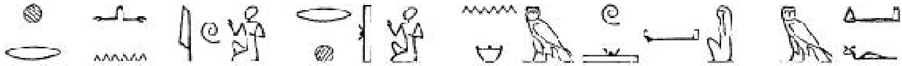
em àri per er

Do not make a going



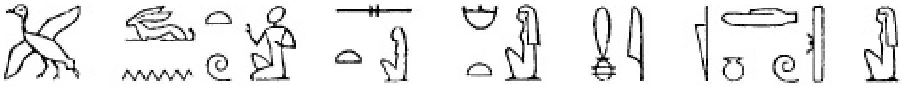
ḫun-re temt pa imā ḥer àṭa - t

outside lest the sea be for seizing thee,



χer àn àu-à reχ-à neḥemu - t emmā-f

for not do I know I [how] to deliver thee from it,

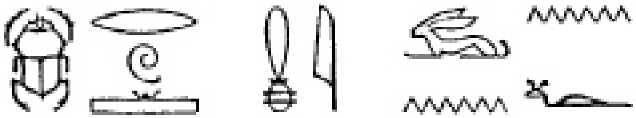


pa untu-à set ḥemt mà qeṭu - t

because I am a woman like unto thee.

àu-f ḥer

11. He was to



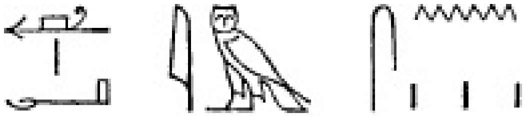
χeper *mȧ* *un-nef*

become as he had been. 12.

un *ȧn* *uā* *qenȧu*

Did one embrace

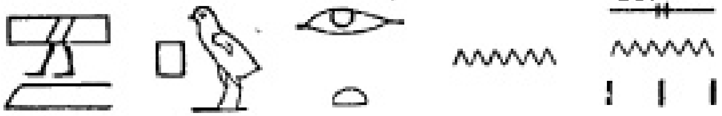
(*i. e.*, they em-



uā *ȧm* - *sen*

one of them.

braced each other) 13.



šem *pu* *ȧrit* *en* *sen*

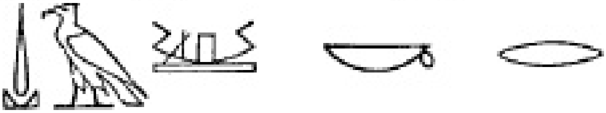
A going forth they made. 14.

ī -

I have

nȧ er maa neteru

come to see the gods.



t'a - k[uȧ] er

15. I have sailed on

še em nešemet

the lake in the boat. 16.

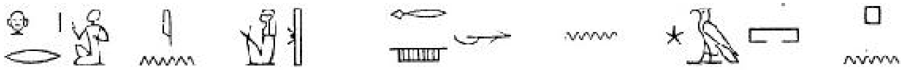
neḥem - ten - uȧ

Deliver ye me.

17.

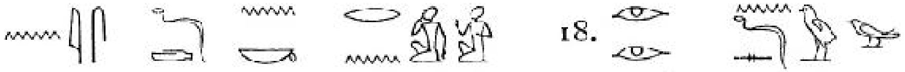
ȧn un - ȧ nek ȧn ṭā-ȧ āq - k

Not will I open to thee, not will I let enter thee



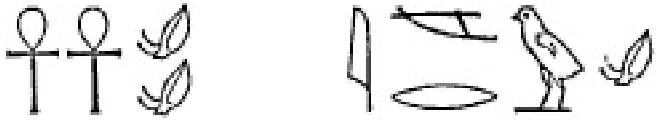
ḥer-ȧ ȧn ȧri āa en sba pen

over me, saith the guard of the step (?) of door this,



ȧnȧs ṭeṭ - nek ren-ȧ maati neťesu

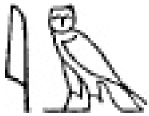
except thou tellest my name. 18. The two eyes fail,



mesťerui ȧmeru

the two ears become stopped.

Adverbs.

In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs; *e. g.,* the preposition  *ȧm* "in" becomes the adverb "there". Other examples of adverbs are:—

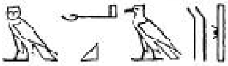
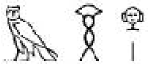
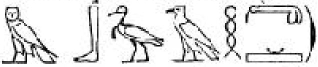
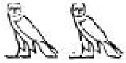
er bunre

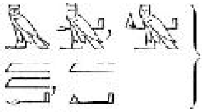
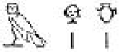
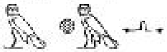
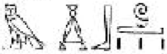
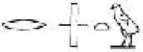
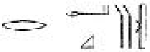
"outside"; *er ȧaer* "very much", "exceedingly", *er āa ur* "very much indeed", "exceedingly".

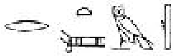
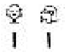
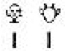
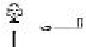
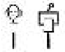
PREPOSITIONS.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:— *en* for, to, in, because; *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and em sometimes introduces a quotation; *er* to, into, against, by, at, from, every, each, until; *ḥer* upon, in, besides, from, for, at, by reason of; *ḥep* upon; *χer* under, with; *χer* from, with, under. during; *mā* of, from, by; *ḥenā* with; *χefi* in the face of. before, at the time of; *χent* in front of: *ḥa* behind; *mȧ* like; *ȧmi* among; *t'er* since; *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are:-

	em ȧsu	in recompense for, in consequence of
	*em āqa*	in the midst, opposite (?)
	em āb	opposite, against
	em uāu	alone
	*em uaḥ ḥer*	in addition to
	em baḥ	before, in the presence of (also written )
	*emem*	in, with, among, together with

	*emmā*	in, with, among, together wit
	em mātet	likewise
	em-ra	in the condition of
	em rer	about, around
	em ḥau	moreover, besides
	em ḥāt	in front, before
	em ḥer	opposite, in front of
	*em ḥer ȧb*	in the middle of
	*em χem*	without
	em χennu	within
	em χer	with
	em χet	after, with
	em sa	behind, after, at the back of
	em qeb	among, amidst
	em qeț	around, in the circuit of
	em țep	upon
	*em țebu*	in return for
	em țer	since
	*er ȧmtu*	between
	*er āq*	in the middle
	er ānt	between

	er ḳes	at the side of
	āire māu	with
	er enti	because
	er ḥāt	before
	er ḥenā	with
	er ḥer	in addition to
	er ḥer	in the presence of
	er χet	after
	*er tem*	so that not
	er šaā	as far as, until
	er ṭer	to the limit of
	ḥeru	besides
	*ḥer tep*	upon
	*ḥer ab*	in the middle
	*ḥer a*	at once
	ḥer ḥaḥ	before
	ḥer χeru	beneath
	*ḥer sa*	behind, at the back
	ḥer qeṭ	conformably
	χer ā	subordinate to
	χer ḥat	before
	χer peḥ	behind

ṭer ā	at once
ṭer baḥ	before, originally
ṭer embaḥ	before, originally
ṭer enti	because
neferit er	up to, as far as
ȧp ḥer	except

CONJUNCTIONS.

Conjunctions are :— *en* because of. er until, *ḥ* er because. *χeft* when, *mȧ* as, *re pu* or, *ȧs*, *ȧst*. *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, etc.

PARTICLES.

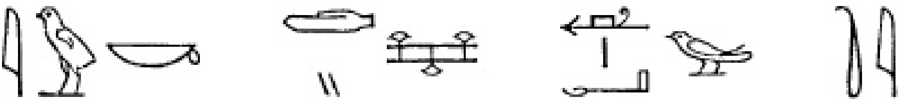
Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ*

“what?”, *nimā* “who?”, *ȧχeset* or *ȧaes* “who?”, “what?”, *tennu* “where”, *petrȧ* or *peti* (?) “what?”, etc. The following passages show their use :—

1.

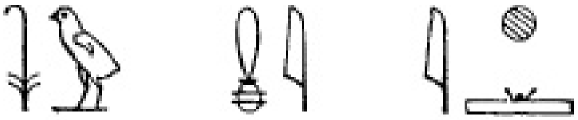
hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,



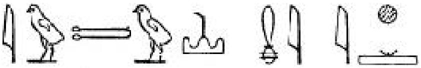
ȧu-k *ṭi* *uā* - *θȧ*

dost thou remain by thyself?



su *mȧ* *ȧχ*

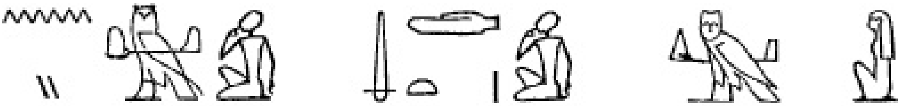
2. It is like what?



Àuθu *mà* *àχ*

Authu is like what? *I. e.*, "What sort of a place is Authu?"

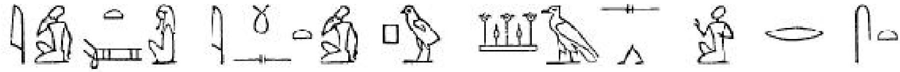
3.



nimā *meṭet* *emmā - t*

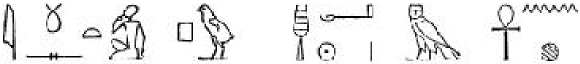
Who hath had word with thee?

4.



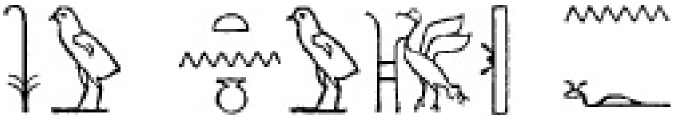
à *Tem* *àšeset* *pu* *šas* - *à* *er* *set*

Hail Tmu, what is it which I have come into it? *I. e.*, "What manner of place is this into which I have come?"



àšeset *pu* *āḥā* *em* *ānχ*

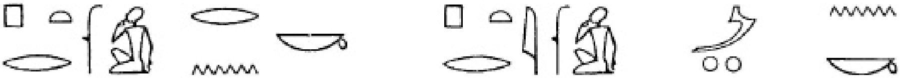
What is [my] duration of life? *I. e.*, "How long shall I live?"



su *tennu - nef*

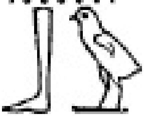
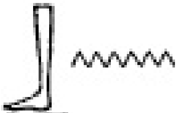
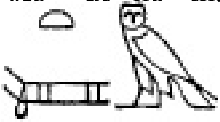
5. He, where is he?

6.

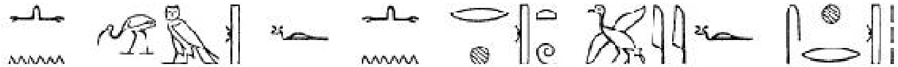


petrȧ ren - k *petrȧ maa - nek*

What is thy name? What didst thou see?

Negative particles are :— or *ȧn* "not" *ȧn sep* "at no time",  *bu* "not",  *ben* "not",  *tem* "not", or "so that not", *ȧm* "not". The following examples show their use :—

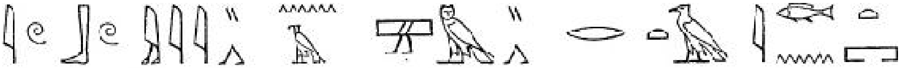
1.



ȧn qem - f ȧn reχ-iu paif seχeru

Not found he [it]. Not is known his pattern.

2.



ȧu bu i na šemi er ta ȧnt

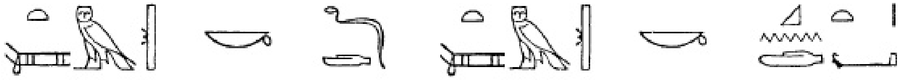
Not came the travellers to the valley.

3.

ben *àu-à* *er* *ṭāt* *per - f* *em* *re-à*

Not am I for letting come forth it from my mouth.

4.



tem - k *ṭeṭ* *tem - k* *qenṭet*

Not do thou speak. Not do thou rage.

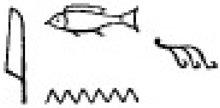
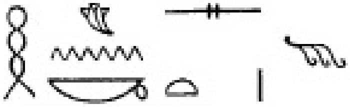
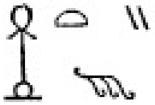
5.

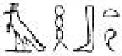
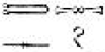
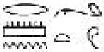
àm - k *ḥems* *àu* *kai* *āḥā*

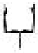
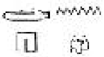
Not do thou sit being another standing up.

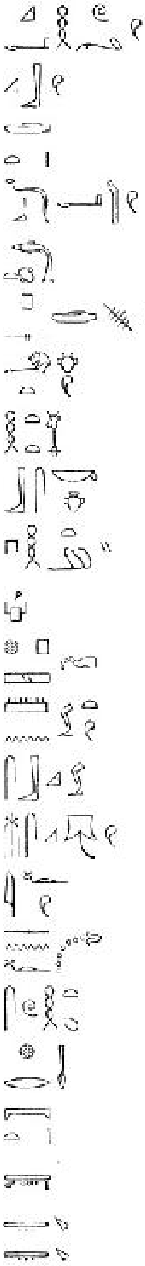
List of Words.

The following common words should be learnt by heart; this can best be done by writing out a few of them daily.

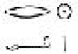
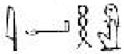
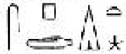
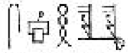
	ṭep	head
	*àn*	hair
	*ḥenkset*	hair
	*šenti*	hair

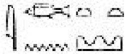
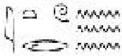
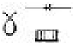
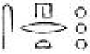
	fenṭ	nose
	re	mouth
	ābeḥ	tooth
	nes	tongue
	ānχui	the two ears
	ṭeru	skull
	*nehebet*	neck
	χeχ	neck
	*θes*	vertebrae
	*erment*	arm, shoulder
	ā	fore-arm
	χefā	fist
	ḳenbet	body
	at	back
	menṭ	breast
	àb	heart
	maāset	liver
	χat	belly
	mast	thigh
	uārt	thigh
	reṭ	foot and leg
	ànem	skin

	ṭet	body
	ḥāu	flesh, members
	āt	limbs
or	*ba*	soul
	χaibit	shade, shadow
	sāḥu	the spiritual body
	*ka*	double, genius
	χu	intelligence
	seχem	form, image
	qes	bone
	ren	name
	ḥrà	face
	*ṭeḥen*	forehead
	ānḥu	eyebrow
	maat	eye
	šerāti	the two nostrils
	sepṭi	the two lips
	ārti	the two jaws
	ānā	chin
	mesṭer	ear
	ḥenkek	throat
	mākḥa	back of the head

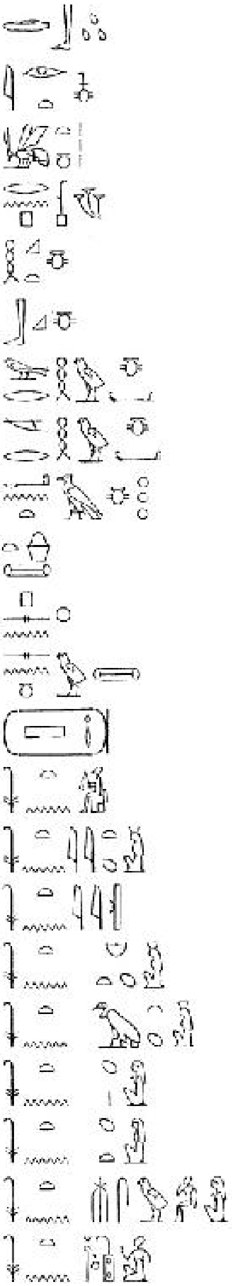


qāḥu	shoulder
qeb	elbow
ṭet	hand
ṭeba	finger
χat	corpse
pest	backbone
ḥāt	heart
ḥetet	lungs
besek	intestines
peḥti	back
sa	back
χepeš	thigh
menṭ	leg
sebeq	foot and ankle
mesq	skin
äf	flesh
snef	blood
suḥt	egg
χer	voice
pet	heaven, sky
ta	earth
taui	the two lands (*i. e.*, north and south)

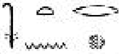
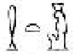
	taiu	world, universe
	ṭuat	underworld
	*Ra*	sun
	*Āāḥ*	moon
	χut	horizon
	seb	star
	χabes	star, luminary
	*septet*	Sothis (Sirius)
	*saḥ*	Orion
	χepeš	Great Bear
	hru	day
	kerḥ	night
	ṭuat	daybreak
	māšer	evening
	ḥet' ta	dawn
	ḥetet	light
	satut	rays of light
	ḥetut	light, sunshine
	maāu	rays of light
	sešep	brilliance
	kekiu	darkness
	ḥai	rain

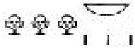
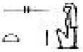
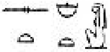
	kep	rain flood
	kenur	tempest
	mu	water
	nebåt	fire
	rekḥu	fire, heat
	χet	fire
	ṭu	mountain
	*ȧntet*	valley
	imā	sea
	*ȧtur*	river
	ȧatet	dew
	šā	sand
	ȧner	stone
	mat	granite
	ret	sandstone
	*šes*	alabaster
	beχen	porphyry
	mafek	turquoise
	χesbet	lapis-lazuli
	uatet	mother-of-emerald
	*sehert*	cornelian
	nub	gold

	ḥet'	silver
	uasm, smu	electrum (?)
	χemt	copper
	baa	iron
	ṭeḥṭ	lead
	χet	wood, stick
	χet	tree
	šennu	hard wood tree
	nehat	sycamore
	āš	cedar
	baq	olive tree
	ṭebaȧa	fig tree
	ȧarer	vine
	aḥet	field
	benrȧ	date palm
	beti	barley
	peru	wheat, grain
	neprȧ	grain
	s[ti]mu	vegetables, herbs
	ȧrp	wine
	ȧarer	grapes
	benrȧ	dates

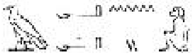


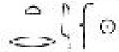
ṭeb	figs
ȧrt	milk
net (*bȧt*)	honey
renp	young plant, flower
ḥeqt	beer
beq	oil
urḥu	unguent
merḥu	unguent
ānti	perfume
ta	bread
pesen	cake
senȧu	cake
per āa	Pharaoh
suten	king
sutenit	queen
suteni	royalty
suten ḥemt	royal wife
suten mut	royal mother
suten sa	royal son (prince)
suten sat	royal daughter (princess)
suten mesu	royal child
suten ān	royal scribe

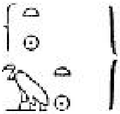
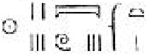
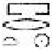
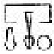
	āθi	prince
	suten net (bāt)	King of the South and North
	. . . .	lord of crowns
	ur	prefect, nobleman
	erpā	hereditary prince
	ḥā	a title of very high rank
	ṭat	general
	smer uāti	a title of high rank
	*suten rex*	royal kinsman
	suten rex maā	real royal kinsman
	ḥer tep	chief
	ḥer tep āa	great chief
	mer	governor
	šennu	royal attendant
	sāḥ	noble
	ḥen	majesty
	χerp	prefect
	ḥen	servant
	*ḥent*	servant (female)
	neter ḥen	minister, prophet
	neter ȧtf	divine father
	āb	libationer

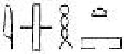
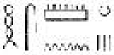
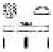
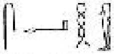
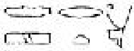
	χer ḥeb	he that hath the book (*i. e.*, the reader)
	χer ḥeb ṭep	the chief reader
	sem	name of a priest
	setem	
	ur χerp ḥem	title of the high priest of Memphis
	ān	scribe
	ān neter ḥet	scribe of the temple
	ān neter šāt	scribe of holy books
	ḥer	chief, president
	menfit (*māša*)	soldiers (rank and file)
	qen	soldiers picked for bravery
	rem[*θ*]	men and women
	re[*m*]*θ*	
	tememu	mortals
	reχit	men and women
	pāt	ancestor, noble
	ḥememu	mankind
	*ḥrāu nebu*	all faces (*i. e.*, mankind)
	sa	person
	*sat*	person (fem.)
	*sat ḥemt*	woman
	ḥemt	woman

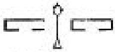
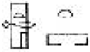
	mut	mother
	menāt	nurse
	sa	son
	sat	daughter
	sen	brother
	sent	sister
	semsu	firstborn
	āu	heir
	mesu	child
	neb	lord
	nebt	lady
	θesemu	greyhound
	maau	cat
	uher	dog, jackal
	āu	dog
	unš	wolf
	sȧbi	jackal
	pennu	mouse *or* rat
	ka	bull
	ȧua	ox
	ȧh	cow, ox
	behes	calf

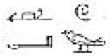
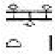
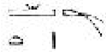
	rerā	pig
	ser	ram, sheep
	āa	ass
	ḥetrā	horse
	sesemut	horses
	maḥeṭ	antelope
	maḥes	lion
	ābi	panther
	ṭebt	hippopotamus
	ābu	elephant
	bāḥes	wild animals
	āut	quadrupeds
	emsuḥ	crocodile
	ḥentasu	lizard
	ṭart	scorpion
	χeper	beetle
	ara	uraeus
	fenṭ	worm
	ḥefi	snake
	ṭetfet	creeping things
	pi	flea
	*aāāni*	ape

	habu	ibis
	bik	hawk
	šent	heron
	šeta	vulture
	apt	duck, goose
	ment	pigeon
	bennu	phoenix (?)
	smen	goose
	pai	birds
	remu	fish
	χepanen	fish
	še	pool
	mer	lake, pool
	sešet	nest
	babat	hole of an animal
	ur	great, exceedingly
	neteset	little
	neb	all, every
	āšt	many
	āāa	great
	*trā*	season
	rek	period, time

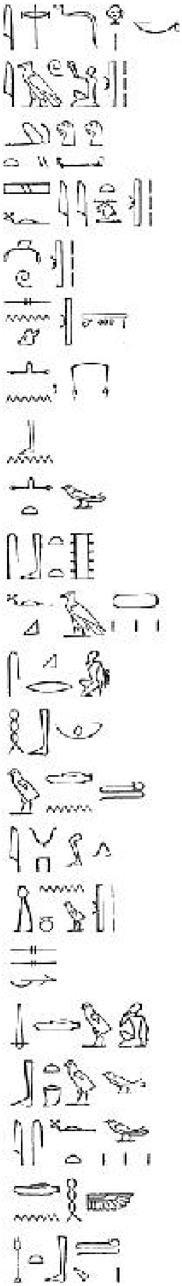
	unnut	hour, season
	ḥat	second
	at	minute
	ȧbeṭ	month
	*renpit*	year
	set	period of 30 years
	ḥen	period of 60 years
	ḥeḥ	millions of years
	ṭetta	everlastingness
	*hru ṭuau ḥeru renpit*	the 5 epagomenal days
	šat	period of sowing
	*pert*	period of growing (*i. e.*, winter)
	šemut	period of inundation (*i. e.*, summer)
	χer	cemetery
	mer	pyramid tomb
	ȧsit	tomb
	māḥāit	sepulchre
	useχt	hall, part of a tomb
	uti	coffin
	ṭebu	sarcophagus
	*perχeru*	funeral offerings

	statet	passage in the tomb
	*àmhet*	hall of the tomb
	tut	statue, image
	uṭḥu	altar, table
	*ḥesmen*	natron
	*χet*	things, furniture, wealth
	urš	pillow
	ḥetepu	funeral offerings
	utu	tablet, stele
	*sāḥ*	mummy
	ḥes	singer, mourner
	maāχeru	triumphant, victorious
	bent	harp
	sešeš	sistrum
	ureret	name of a crown
	šuti	plumes
	ḥeṭet	white crown
	*ṭešert*	red crown
	atfu	the *atef* crown
	seχti	the double crown
	nemmes	the *nemmes* crown
	neχeχu	whip

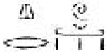
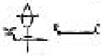
	θes	a captain
	qem	black
	ḥeṭet	white
	ṭešer	red
	χesbet	blue (of lapis-lazuli)
	unemi	right hand
	semeḥi	left hand
	šeps	venerable, sacred
	ȧmaχ	revered
	meri	beloved, friend
	nefer	good, happy
	neṭem	pleasant, happy
	benrȧ	sweet
	maā	what is right and true
	menu	monuments
	*peru ḥeṭ*	treasury
	šenti	granary
	ḥet	temple
	per	house
	*ḥet āat*	palace, great house
	ȧuset	place, seat
	sba	door, doorway

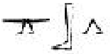
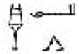
	āāui	folding door
	sebχet	large doors, pylons
	nemmat	block of punishment
	χet	staircase
	teχennu	obelisk
	nest	throne
	kari	shrine
	temāit	village
	mut	city
	terāu	bounds, limits
	enti	things which do exist
	unenet	things which shall exist
	ua	one, only
	*uāu*	alone
	*uat*	way
	mātennu	road, way
	mestemut	eye paint
	maa-ḥrá	seer of the face (*i. e.*, mirror)
	seben	lily
	šeta	secret, hidden
	*šat*	book
	ṭamā	roll of papyrus

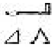
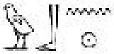
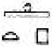
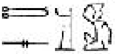
mesθȧ	writing palette
pes	ink-jar
qeś	writing reed
ānχ	life
mit	death
χeft	enemy
χakāb	rebel, coward
ām	camp
pet / *śemert*	bow
āḃau	arrow, bolt
urer	chariot
sebȧu	fiend
senb	health
uṫa	strength
uȧa	boat
sektet	morning boat of the sun
āṫet	evening boat of the sun
ḥemi	rudder
ḥeqer	hunger
ȧb	thirst
sam ta	union with the earth, *i.e.*, funeral

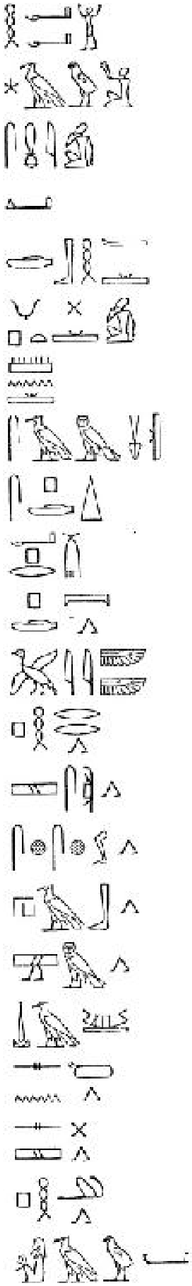


ȧuetʻ ḥrȧ-k	hail to thee!
ȧau	adoration
peḥti	strength
šefit	might, terror
āu	joy, gladness
sen ta	adoration
ȧn	not
ben	not
ȧt	destitute
sebtet	wall
feqa	reward, wages
seqer	prisoner
ḥeb	festival
uten	offering
ȧp	messenger, envoy
ȧnnu	offerings, tribute
ses	bolt of a door
metu	a word, thing
betau	bad, wickedness
ȧsfet	faults, sins
tenḥ	wing
uteb	furrow, water-course

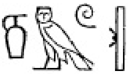
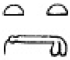
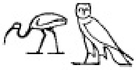
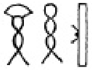
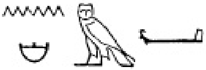
	neχṭ	might, victory
	usr	to be strong
	sfenṭ	knife
	nemmat	footsteps
	χau	crowns
	*χeru*	terrestrial beings
	ḥeru	celestial beings
	seχeru	plans, schemes
	ṭefau	funeral meals
	χert	things, provisions
	ṭemṭ	all
	χai	defeat
	neh	few
	*χesef*	to meet, to repulse
	uṭu	to command
	sa	to know
	ṭer	to destroy
	χaā	to rise, be crowned
	senṭ	to fear
	uaš	to adore
	ḥeḥi	to seek
	χaa	to leave

	*seb*	to pass
	ṭep	to taste
	ȧmen	to hide, be hidden
	qeṭ	to build
	seš	to open
	ānχ	to live
	mit	to die
	maa	to see
	seṭem	to hear
	rerem	to weep
	ṭeṭ	to say, speak
	mer	to love
	mesṭeṭ	to hate
	*āḥā*	to stand
	ḥems	to sit
	sṭer	to lie down
	χeper	to become
	ȧri	to make
	qemam	to create
	ȧm	to eat
	surȧ	to drink
	θeṭeṭ	to carry off

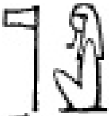
	*āq*	to go in
	per	to come out
	sper	to set out
	i	to come
	atep	to load oneself
	fa	to bear, to carry
	urš	to pass the day
	seχem	to gain the mastery
	ābau	to fight
	sma	to slay, kill
	χefṭu	to slay
	*uben*	to rise (of the sun)
	*ḥetep*	to set
	pesṭ	to shine
	sehet'	to illumine
	bāḥ	to overflow, to flood
	*θes*	to lift up
	qa	to be high
	χeṭ	to float down stream
	χent	to sail up stream
	usebṭ	to answer
	beteš	to be weak, feeble

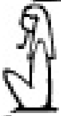
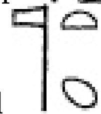


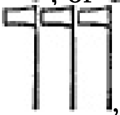
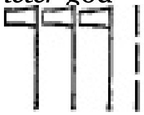
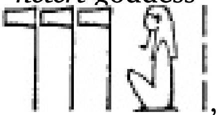
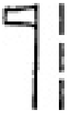
ḥāā	to rejoice
tuau	to praise
smā	to announce
tā	to give
ṭebḥ	to pray, entreat
āpṭ	to announce
men	to stablish, to abide
sam	to unite
sept	to provide, prepare
āper	to be provided with
peṭ	to stretch
pai	to fly
peḥrer	to run
šes	to follow
seχseχ	to flee
hab	to send
šem (*mā šem*)	to walk, to travel
fa	to set out
sen	to pass
seb	to go, to pass by, to go in
peḥ	to attain, to arrive
saa	to watch, to guard

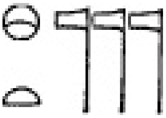
	*χnemu*	to join to
	χent	to sail up stream
	mās	to bring
	*tut*	to engender
	mes	to bear children
	*qem*	to find
	meḥ	to fill
	*uaḥ*	to place
	āā	to wash
	*neḥem*	to save, to carry off
	un	to open
	seχer	to overthrow

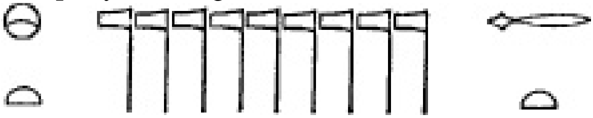
Gods and Goddesses.

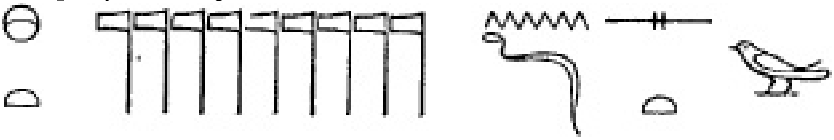
neter, or , or , God

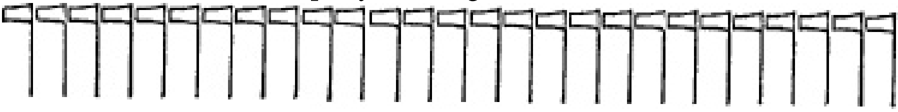
, or  *neter* god  *netert* goddess

, or, , or , or , or *neteru* gods

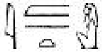
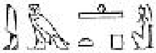
neterit goodesses  *paut neteru* company of the gods

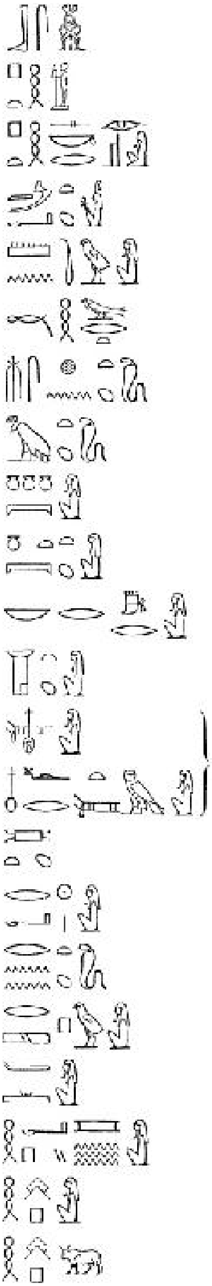
 *paut neteru ā* great company of the gods

 *paut neteru net'eset* little company of the gods

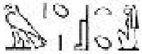
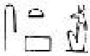


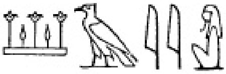
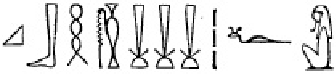
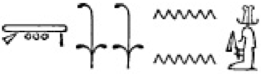
the triple company of the gods

	Àusàr	Osiris
	Àuset	Isis
	Àp-uat	Àp-uat
	Àmen	Àmen (Ammon)
	Àmen-Rā	Àmen-Rā
	Àmsu or *Min*	Àmsu, Min, Khem
	Àmsu-Àmen	Àmsu-Àmen
	*Àmset*	Àmset
	Àni	Àni
	Ānθāt	Anata
	Ànpu	Anubis
	Àn-ḥeru	Àn-ḥeru
	Ānqet	Anqet
	Àtmu	Àtmu (Tmu)
	Àsṭes	Àsṭes
	Iusāaset	Iusāaset
	*I-em-ḥetep*	Imouthis
	Un-nefer	Un-nefer
	Uatet	Uatchet
	Baba	Baba
	Bār	Bār (Baal)



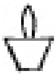
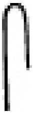
Bes	Bes
Ptaḥ	Ptaḥ
Ptaḥ-Seker-Ȧusȧr	Ptah-Socharis-Osiris
Maāt	Maāt
Menθu	Menthu
Meḥ-urt	Meḥurt
Mesχenet	Meskhenet
Mut	Mut
Nu	Nu
Nut	Nut
Neb-er-ṭer	Neb-er-tcher
Nebt-ḥet	Nephthys
Nefer-Tmu	Nefer-Tmu
Nit	Neith
Rā	Rā
Renenet	Renenet
Reśpu	Reshpu
Ḥu	Ḥu
Ḥāpi	The Nile
Ḥāpi	Ḥapi
Ḥāpi	Apis

	Ḥeru-ur	Horus the elder (Aroeris)
	*Ḥeru-sa-Ȧuset*	Horus, son of Isis (Harsiesi)
	Ḥeru-pa-χrat	Horus the child (Harpocrates)
	Ḥeru-maati	Horus of the two eyes
	Ḥeru-χenti-ȧn-maa	Horus dwelling in darkness
	Ḥeru-χenti-Seχem	Horus of Sekhem
	Ḥet-ḥert	Hathor
	χnemu	Khnemu
	χensu	Khensu
	χensu-nefer-ḥetep	Khensu-nefer-ḥetep
	Sa	Sa
	Seb	Seb
	Sebek	Sebek
	Sept	Sept
	Sefeχet	Sefekhet
	Serqet	Serqet
	Seχmet	Sekhet
	Seker	Socharis
	*Set*	Set or Sut
	Sati	Sati
	Suteχ	Sutekh
	Šu	Shu

	*Śai*	Shai
	*Qebḥ-sennu-f*	Qebḥ-sennu-f
	Ta-urt	Thoueris
	*Tanen*	Tanen
	Ta-tenen	Tatenen
	Ṭua-māut-f	Ṭuamāutef
	Tmu	Tmu
	Teḥuti	Thoth
	Tefnet	Tefnet

---

1 *Vir.*, *i*, *m*, *n*, *p*, *f*, *t.*

2 *vir.*, , and  which he read *bir*. *ole*. and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

3 It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

4Southern Egyptian Gallery, No. 24.

5This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 984.

6The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 deter minatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171 —193.

7For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

8For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B.C. at the end of the book; Hess, *Der Demotische Roman von Sine Ḫa-m-us*, Leipzig, 1888, pp. 190—205.

9 For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10; Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romanies*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

10Among recent contributions to Egyptian phonology the following should be consulted : Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI.ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

11The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

12The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*. ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ ō, ϣ *sh*, ϥ *f*, ϧ ḫ, ϩ *h*, ϫ *dj*, ϭ *tch*, ϯ *ti*.

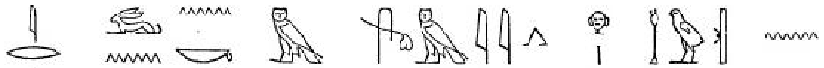
TEXTS

WITH INTERLINEAR TRANSLITERATION AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

Maxims of Kaqemna and Ptaḥ-ḥetep.

[IIIrd and Vth dynasties.]



ȧr un-nek em semi ḥer utu en

I. If thou hast become a leader to direct the

seχer en āšta ḥeḥ-nek sep neb

condition or welfare of the multitude follow thou after at time every

menχ er unt seχer-k ȧn

a gracious bearing, so that may be thy behaviour without

āau ȧm-f ur maāt uaḥ ṭat

harshness in it. Great is right, stablished and mighty,

ȧn χenent ṭer rek Ȧusȧr

and never hath been shaken since the time of Osiris.[1] II.

ȧr

If

seka - nek ṭer em seχet ṭā set
plough-land is to thee gather in the field what hath given

neter
God.[2] III.

år un - nek em sa åqer åri - k
If thou wouldst be a man perfect make thou

sa en semam neter år met - f
[thy] son to please God. If he directeth straight

peχar-f en qet - k ennu - f χet-
his course according to thy example, and he dealeth in thy

k er åuset åri åri - nef bu neb
affairs in the place belonging thereto, do unto him thing every
or way

nefer sa - k pu nesu set
good, for thy son is he belonging unto the seed

ha - k åm-k āuṭ åb-k er - f
of thy person. Do not thou remove thy heart from him,

āu metu āri senθi

[for it] is [thy] seed [which] maketh appeal [to thee].[3]

ār

IV. If thou

āqer - k ḳer - k per - k mer - k ḥemt-

wouldst be perfect possess thou thy house, love thou thy

k em χen meḥ χat - s ḥebs - s

wife without defect. Fill her belly, clothe her,

peχaret pu ent ḥāu - s merḥet - s

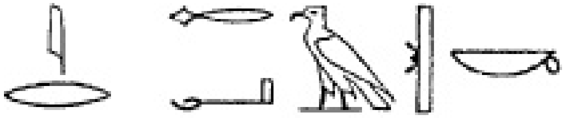
the medicines (?) are [these] of her members. Anoint her,

āu āb - s trā en unnet - k aḥet

gladden her heart [during] the time of thy existence. A field

pu χut en neb - s

is she creditable to her lord.[4] V.

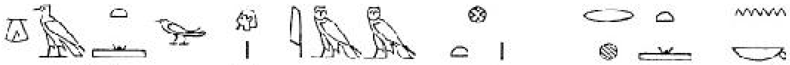


år āāa - k

If thou hast become

emχet nefesu - k åri - k χet emχet

great after thou wast lowly, and hast gotten wealth after



kat tep åmm nut reχt - nek

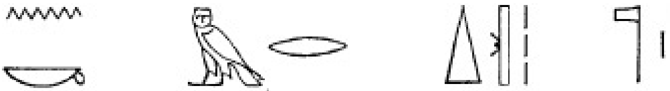
poverty, [being] head in the city, take heed that thou dost

em seśau χepert - nek χentu em

not turn to [thy] profit thy having attained dominion; let not

kefa åb-k her āhā - k χeper-

be hardened thy heart through thy elevation (?), for thou hast

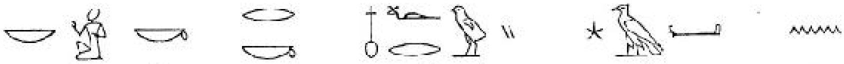


nek mer sept neter

become [only] the steward of the goods of God. 5

åri tetet

VI. Perform the command



neb - k er-ek nefer-ui sba en

of thy lord to thee. Doubly good is the instruction of

àtf - f ṭer - nef àm - f χent

his (*i. e.*, a man's) father [for] he hath come forth from him from

ḥāu - f ṭeṭ - nef nef àu - f em χat er

his body. [What] he saith to him let it be within [him] to

āu ur àrit - nef er ṭeṭet - nef

its fulness greatest, let him do more than his words.

māk sa nefer en ṭāṭā neter rā

Verily a son good [is] of the gifts of God, [he] doeth

ḥau ṭeṭet - nef χer neb - f àri - f

over and above [what] he hath said. Before his lord he doeth right

maā àri en àb - f er nemtet - f

and truth, and worketh his heart in his steps.

mā peḥ - kuà ḥāu - k uṭa suten

In this manner have I arrived. Thy limbs will be sound, the king

ḥetep em χepert nebt θet - k renput
will be satisfied with [thy] doings all, thou wilt gain years

em ānχ ȧn šer ȧrit - nȧ tep ta
of life without diminution. I have passed upon earth.

θet - nȧ renput C + X em ānχ en ṭāṭā en
I have gained years 110 of life, for bestowed the

suten ḥest χent tepu - āui
king [upon me] favours above those who were before [me],

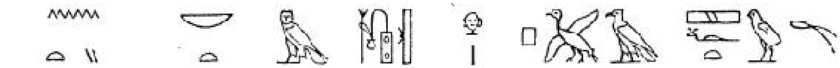
mā ȧrit maāt en suten er ȧuset
for [I was] working right and truth for the king unto the place

ȧmaχ[1] *iu - f pu ḥāt - f er*
of felicity. It has gone out [from] its beginning to
(*i. e.*, the tomb). (*I. e.*, here endeth the book.)

peḥ - f mā qemiu em ān
its end, even as it is found in writing. 678

ȧr

VII. If

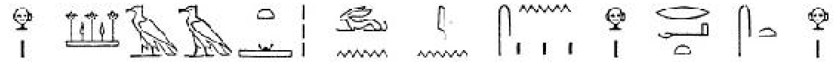


enti nebt em an ḥer pa seftu

every thing which is in writing upon this book

setem - sai mā tet-ā set em sen ḥau

be heard it or obeyed as I have said it, {and the listeners} advance to add

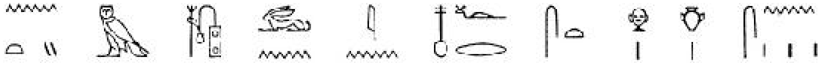


ḥer saat un ȧn sen ḥer ertāt set ḥer

unto good counsels, and they are for placing it in

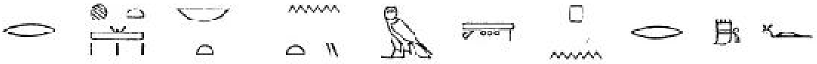
χat - sen un ȧn sen ḥer seśetet set mā

themselves, and they are for reciting it according



enti em ān un ȧn nefer set ḥer ȧb - sen

to what is in writing, shall good be it to their hearts



er χet nebt enti em ta pen er ter - f

more than thing any which is in earth this to the whole of it,

un ȧn āḥā - sen ḥems - sen χeft āḥā

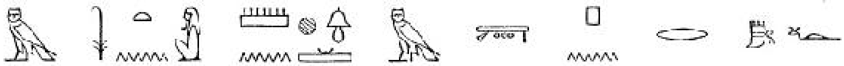
[whether] they stand [or whether] they sit. Then

en ḥen en suten net (or *bȧt*) *Ḥunȧ menȧ - nef*

the Majesty of the King of the North and South, Ḥunȧ, died, and

āḥā en seāḥā ḥen en suten net (or *bất*) *Seneferu*

arose the Majesty of {the King of the North and South} Seneferu

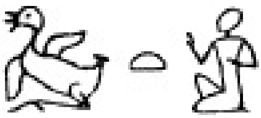


em suten menχ em ta pen er ťer - f

as a king gracious in earth this to the whole of it,

āḥā en erṭā Kaqemnȧ mer nut

was given (*i. e.*, constituted) Kaqemnȧ superintendent of the town



ťat

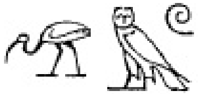
and governor.[9]

---

1 Plate VI., ll. 3–5.
2 Plate VII., l. 5.
3 Plate VII., ll. 10–13.
4 Plate X., ll. 5.
5 Plate XIII., ll. 6–8.
6 Plate XIX., ll. 3–8.
7 Plate XIX., l. 9.
8 This is colophon. Another reads:–

iu - *f* *pu* *em* *ḥetep* *mā* *pa*

It hath gone out in peace according to what



qemu

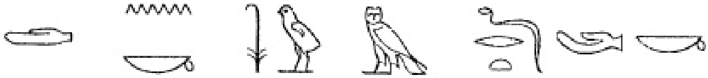
was found, *i. e.*, here happily endeth an exact copy.

9 Plate II., ll. 4–9.

EXTRACTS FROM THE PYRAMID TEXTS.

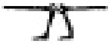
Pyramid of Unȧs.

[Vth dynasty.]



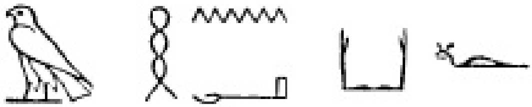
ṭ nek su em ṭert - k

I. Line 3. Place thou it in thy palm.



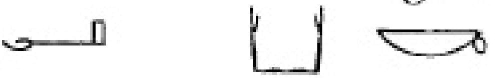
seb

II. 4. Goeth



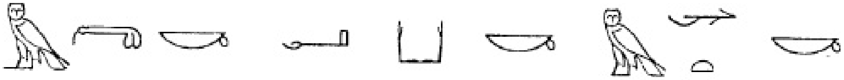
Ḥeru ḥenā ka - f

Horus with his *ka* (*i. e.*, double *or* genius). III.



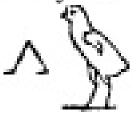
ā ka - k

7. The hand of thy *ka* [is]



embaḥ - k ā ka - k emχet - k

before thee, the hand of thy *ka* [is] behind thee. IV.



iu-

11. I have

nȧ ȧn - nȧ nek maat Ḥeru qeb ȧb - k

come, I have brought to thee the eye of Horus, refresh thy heart

χer - s ȧn - nȧ nek s χer ṭebti - k

with it; I have brought to thee it beneath thy sandals.

ȧṭep - k ṭept - f χent neter ḥet

V. 14. Taste thou its taste in the divine dwellings.

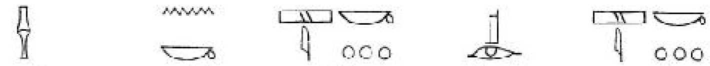
re - k

VI. 20. Thy mouth

re en ḥebes ȧrt hru mes-f

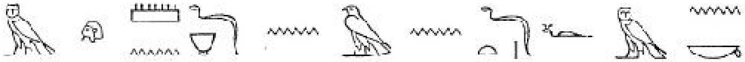
[is] the mouth of a calf of milk [on] the day of his birth.

VII.



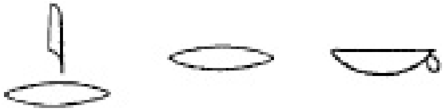
χerp - nek šāk Ȧusȧr šāk

29. Are presented to thee the nipples of Osiris, the nipples



em tep ment' en Ḥeru en ṭet - f [a]m - nek

upon the breast of Horus of his body, thou seizest [them]

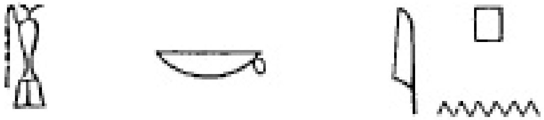


ȧr re - k

with thy mouth. VIII.

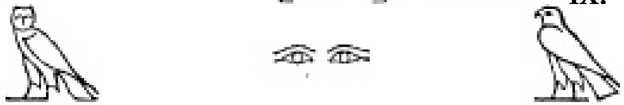
qebḥ - k ȧpen Ȧusȧr

32. Thy libations [are] these, Osiris,



qebḥ - k ȧpen

thy libations [are] these. IX.

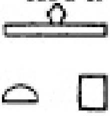


[a]m maati Ḥeru

37. Grasping the two eyes of Horus,

ḥeṭet qemt θet - nek - sen

the white and the black thou carriest off them. X.



ḥetep-

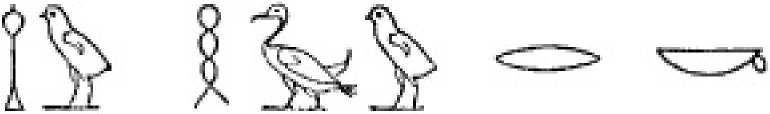
39. Make offering

nek . . . . . .

to thee North and South. XI.

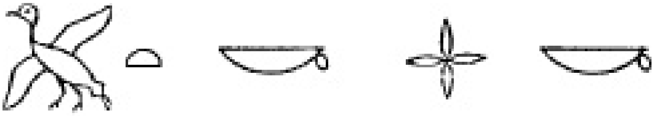
χerp - nek ȧbeḥu Ḥeru

41. {Are presented to thee} the teeth of Horus



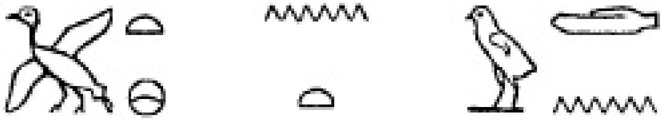
ḥeṭu ḥu re - k

white, they furnish thy mouth. XII.



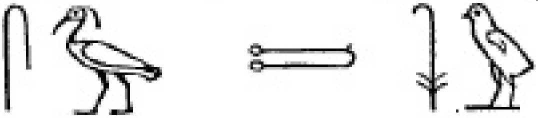
pat - k un - nek

42. Thou existest, thou art.



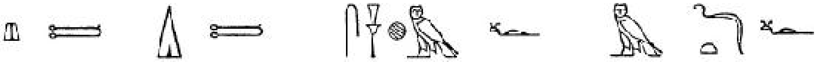
pat ent uṭen

XIII. 42. A cake of offering.



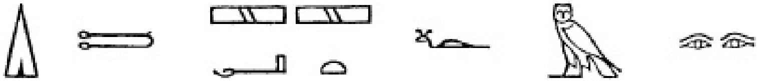
seχu - θ su

XIV. 62. Make strong thou him



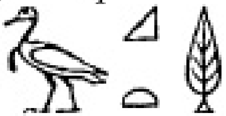
χer - θ ṭā - θ seχem - f em ṭet - f

with thyself, grant thou that he may gain power over his body.



ṭā - θ šāšet - f em maati

Grant thou that he may be open in his two eyes.



baqet

XV. 170. The olive tree

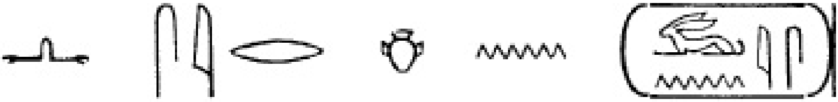
ȧmt Ȧnnu

in Heliopolis.

XVI.

ȧn ȧb ȧn ḥeqer - f

172. Not let thirst, not let him hunger,



ȧn sȧr ȧb en Unȧs

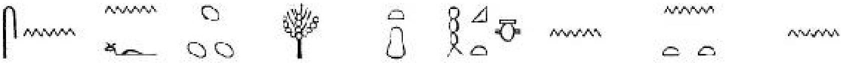
not let be sad the heart of Unȧs.

χefā - sen

XVII. 176. They shall grasp

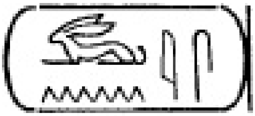
erṭā - sen - nef am - sen ṭā-

and they shall give to him ⌊what⌋ they have taken, they shall



sen nef peru beti ȧa ḥeqi en enṭet en

give to him wheat, barley, cakes, ale of that which ⌊is⌋ of



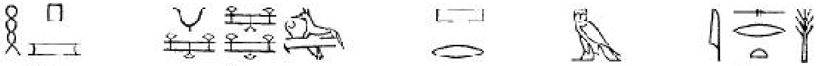
Unȧs

Unȧs.

XVIII.

seṭaa *ur* *per* *em*

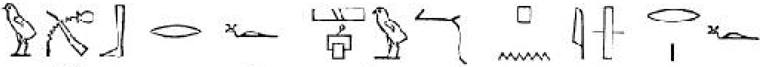
187. Trembler mighty coming out of



Ḥep *Ȧp-uat* *per* *em* *Ȧseri*

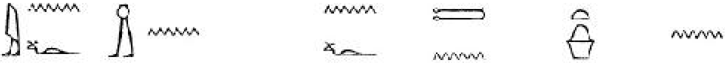
Ḥep (Nile), Ȧp-uat coming forth from Ȧsert.

XIX.



uāb *re - f* *šesau* *pen* *ȧm* *re - f*

188. Pure is his mouth [and] tongue this in his mouth.



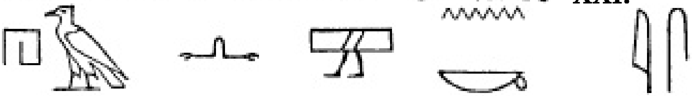
ī-nef *ȧn - nef* *θen* *ta* *en*

XX. 200. He hath come, he hath brought to you the bread which

qemu - nef *ȧm*

he hath found there.

XXI.



ha *ȧn* *šem - nek* *ȧs*

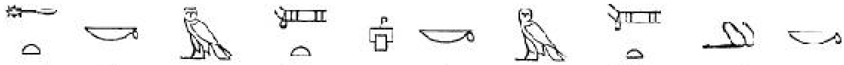
206. Hail! Not hast thou gone, behold,

met - θ ṡem - nek ānχet ḥems ḥer χent Ȧusār

dead, thou hast gone alive to sit upon the throne of Osiris.

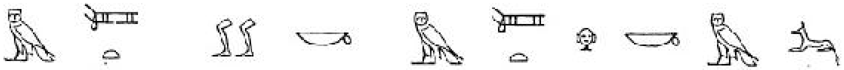
āāui - k em Tem menui - k em Tem

Thy arms [are] of Tem, thy shoulders [are] of Tem,



χat - k em Tem sa - k em Tem peḥ - k

thy body [is] of Tem, thy side [is] of Tem, thy back [is]



em Tem ret - k em Tem ḥrā - k em Ȧnpu

of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

XXII.

uāb - k ārek em qebḥ sbau

210. Thou art pure therefore with the cool water of the stars.

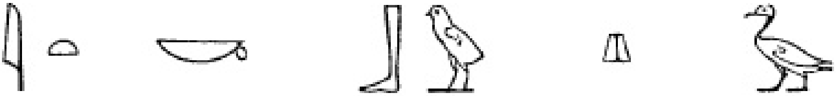
XXIII.

kāu - nek ḥenmemet uθes - neku

211. Cry to thee the heavenly ones, lift thee up the

āχem - seku āaq ārek ār bu χer

never-setting stars, enter then into the place containing



ȧt - k *bu* *χer* *Seb*

thy father, the place containing Seb.

i - nek

xxiv. 232. Hath come to thee

sa - k *sȧā - nek* *su* *šen - nek* *su*

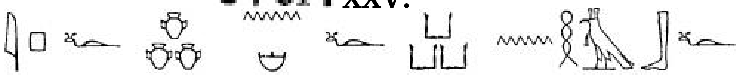
thy son, thou hast received him, thou hast grasped him

em *χennu* *ā - k* *sa - k* *pu* *en* *ṭet - k* *en*

in thy hand, thy son is he of thy body for

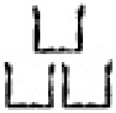
tetta

ever. xxv.



ȧp - f *ȧbu* *neḥem - f* *kau* *neḥeb - f*

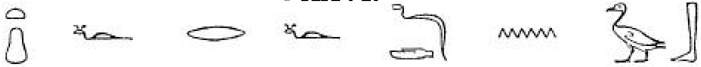
233. He judgeth hearts, he punisheth *ka*'s, he subdueth



kau

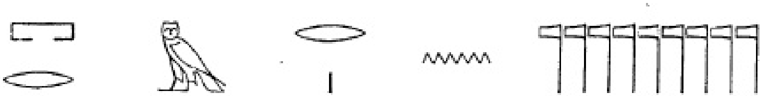
ka's.

XXVI.



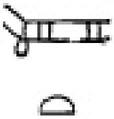
ta - f re - f tet en Seb

234. His bread of his mouth [is] the word of Seb



per em re en neteru

coming forth from the mouth of the gods.



Tem

XXVII. 240. O Tmu,

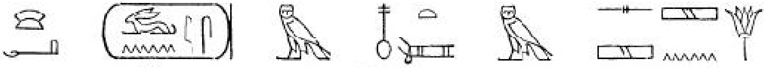
sa - k pu enen Ȧusȧr ānχ - f ānχ Unȧs

son thy is this Osiris. If he (*i.e.*, Tmu) liveth, liveth Unȧs

pen ȧn met - f ȧn met Unȧs pen

this; if not he dieth, not dieth Unȧs this.

XXVIII.

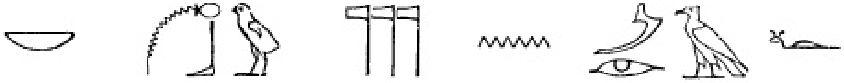


χāā Unȧs em Nefer-Tem em seššen

396. Riseth Unȧs like Nefer-Tmu from the lily

er śert Rā per - f em χut hru

to the nostrils of Rā, he cometh forth from the horizon day



neb ābu neteru en maa - f

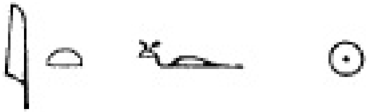
every, pure [are] the gods at the sight of him.

per

XXIX. 493. Cometh

Unȧs ḥer maqat ten ȧ ȧri-t en nef

forth Unas upon ladder this which hath made for him



ȧt - f Rā

his father Rā. XXX.

neteru Ȧmenta neteru ȧba

574. O gods of the west, O gods of the east,

neteru resu neteru meḥta ftu ȧpu

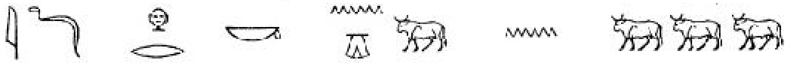
O gods of the south, O gods of the north, four these [who]

seχen *taiu* *uāb*

embrace the four quarters of earth holy.

Pyramid of Tetȧ.

[VIth dynasty.]

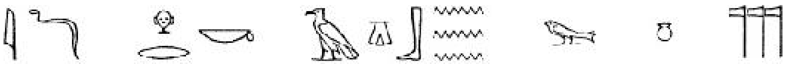


ȧnet' *ḥrȧ - k* *nek* *en* *neku*

I. 45. Homage to thee, O bull of bulls, [when]

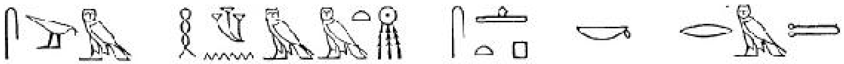
ȧri - k *per* *ȧu* *neter - θu* *Tetȧ* *ḥer* *set - k*

thou makest an exit seizeth thee Tetȧ by thy tail.



ȧnet' *ḥrȧ - k* *akeb* *ur* *nu* *neteru*

II. 86. Homage to thee, O celestial deep mighty of the gods,



sem *ḥenmemet* *seḥetep - k* *remθ*

fashioned of heavenly beings (?), thou makest to be at peace men

neteru *en* *Tetȧ* *tā - sen* *nef* *χet* *neb*

and gods with Tetȧ, they give to him things (*i. e.*, offerings) of all [kinds].

uṭen *χet* *en* *Tetȧ* *suten* *ḥetep*

III. 149. An offering of sepulchral meals to Tetȧ! Royal oblation

tā *Seb* *ḥetep* *tā* *en* *Tetȧ* *pen* *tā - nek*

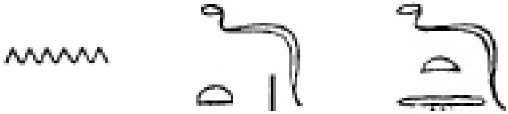
give, O Seb, an oblation give to Tetȧ this. Grant thou

māt *nebt* *uaḥt* *ta* *ḥeqt* *nebt*

gifts all [and] the placing of cakes and ale [of] all [kinds]

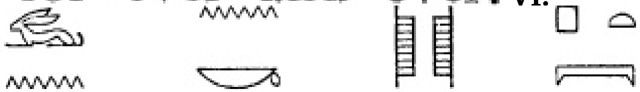
merī - k *neferī - nek* *ȧm* *χer* *neter*

[which] thou lovest, {with which} thou art pleased there before the god



en *t'et* *t'etta*

for ever and ever. **VI.**

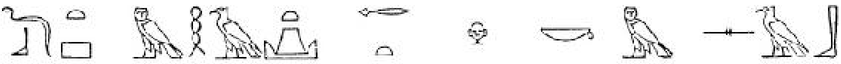


un - nek *āā* *pet*

160. Thou hast opened the doors of heaven,

seneχebχeb - nek *qau* *uru* *seθa - nek*

thou hast drawn back the bolts mighty, thou hast lifted

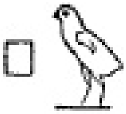


t'ebet *meḥat* *āai* *ḥrȧ - k* *em* *sab*

the seal of the door great. Thy face is like a jackal,

χebset - k em mahes hems - k her χent - k

thy hind part is like a lion, thou sittest upon thy throne



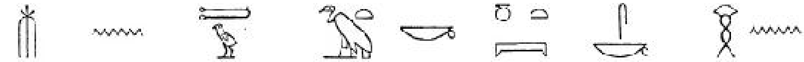
pu

this.

V.

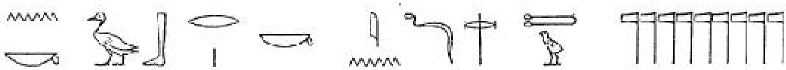
ha Ȧusȧr Tetȧ āḥā θes - θu

273. Hail Osiris Tetȧ! Stand up, rise up thou,



mes - en - θu mut - k Nut sek uaḥ-en-

hath given birth to thee thy mother Nut. Behold, hath placed



nek Seb re - k ānet - θu paut neteru

for thee Seb thy mouth. Hath avenged thee the cycle of the gods

āat tā - en - sen nek χefta - k χer - k

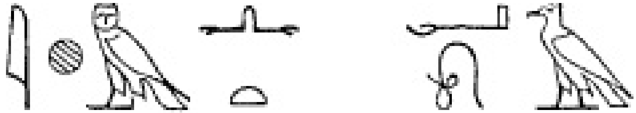
great, given have they thee thine enemy beneath thee.

uχa - nek ta ȧr ȧf - k sesep-

VI. 288. Thou hast sought through the earth for thy meat, thou hast

nek ta - k ȧχem χeset ḥeqt - k

received thy cake [which] never mouldereth away, thy ale

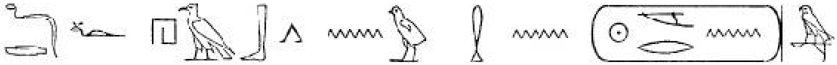


àχemet *āua*

[which] never stinketh.

FROM THE TOMB OF ḤER-KHUF AT ASWÂN.

[VIth dynasty.]



ṭeṭ - f ḥab - nuȧ ḥen en Mer-en-Rā

He saith : Sent me the Majesty of Mer-en-Rā

ḥenā ief-[ȧ] smer uāt χer ḥeb Ȧrȧ er

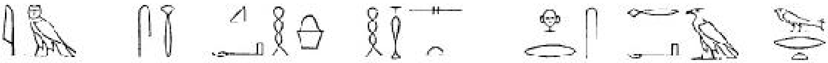
with my father the "friend one", the "reader" Ȧrȧ to the

Ȧmam er āba uat er set ten ȧu

land Ȧmam, to open out a road into country this ; [I]

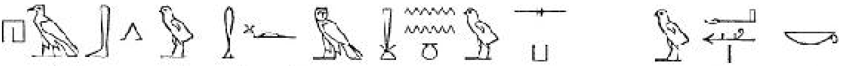
ȧri - s en ȧbeṭ seχef ȧn - nȧ ȧnnu neb

did it in months seven, I brought offerings of all kinds



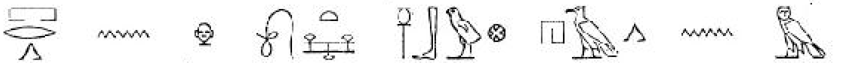
ȧm seuat' qāḥ ḥeset ḥer-s āāa urt

thence {making abundant} gifts. I was praised for it exceedingly much.



ḥab - uȧ ḥen-f em sennu sep uā - k

Sent me his majesty a second time and I was by myself.



per - nȧ ḥer uat Ābu ha - nȧ em

I set out by way of Elephantine, I returned through

Ȧrθet Mesχer Terres Ȧrθeθ em

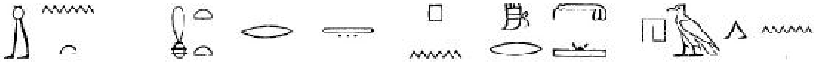
Ȧrθet, Meskher, Terres [and] Ȧrθeθ in

. . . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . . months eight ; returning I brought offerings from

set ten er āāat urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)



ȧnt mȧtet er ta pen ṭer baḥ ha - nȧ

was brought the like to country this in times of old. I returned

em χerau per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,

āba - nȧ setu peten ȧn sep qemi ȧri

I penetrated countries these ; [at] no time was it found to have been

en smer mer . . . . . neb per

made by a "friend" and superintendent of . . . . . any an advance

er Ȧmam hab - nuȧ ḥen - f em

to Ȧmam country. Sent me his majesty a

χem pu sep er Ȧmam per - nȧ em

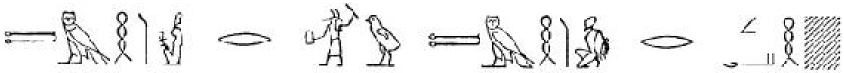
third time to Ȧmam country, I set out through

ḥer uat Uḥat qem - nȧ

. . . . . by the way of Uḥat. I found the

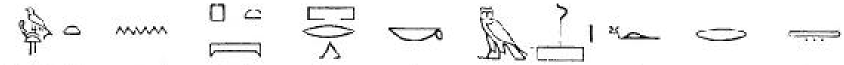
Ȧmam šem eref er ta

prince of Ȧmam going then to the land



θemeḥ er ḥu θemeḥ er qāḥ

of Themeḥ to smite Themeḥ [even] to the limit



ȧmentet en pet per - k em-sa - f er ta

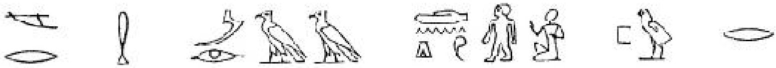
western of heaven. I went forth after him to the land

Themeḥ seḥetep - nȧ su er un - f ḥer

of Themeḥ, I pacified it so that it was for

ṭua neteru neb en ȧθu

adoring gods all of the Prince.

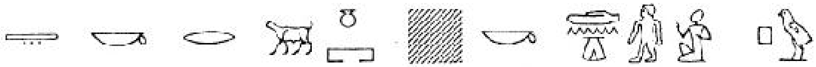


mer ḥen maa ṭenk̦ pu er

II. Desireth the Majesty to see pigmy this from

ànnu en (?) *Bata Punt àr sper er*

the offerings of Bata country and Punt. If thou arrivest at



ta - k er χennu . . . . - k ṭenk̦ pu

thy country [and] at the palace and bringest pigmy this

mā-k ānχ àu senb àu ḥen er

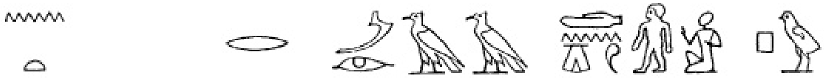
with thee living being in good condition, is the Majesty for

àrit - k en āāat er àrit en neter net

making thee greater than was made the treasurer

Ba-ur-Ṭeṭṭeṭ em rek Àssà χeft àuset àb

Ba-ur-Tattu in the time of Àssa conformably to the desire



ent er maa ṭenk̦ pu

of [the Majesty] to see pigmy this.

FROM THE STELE OF ABU.

[XIth dynasty.]

i - nȧ em ḥetep er ȧs pen en ṭet

I have come in peace to sepulchre this of eternity [which]

ȧri - nȧ em χut ȧmentet ent Ȧbṭu Ȧbṭu

I have made in the horizon western of the {nome of Abydos,} [in] Abydos city,

er ȧuset neḥeḥ nefesi er ret χet

to place of everlasting the little, at the foot of the staircase

en neter šeps neter āa neb neteru temṭ-

of the god august, the god great, the lord of the gods, [where] he

nef pet paut seṭem metu ḥememet

gathereth foreign nations, and heareth the words of the shining ones

ḥer uārt ṭā ḥetepu neb šesu

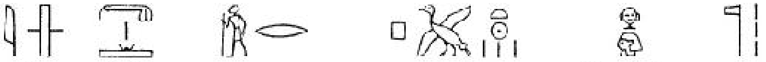
at the passage, the giver of offerings, the lord of divine followers

āšta šent en menfitu i - nef entet

many, and of a company of soldiers. Come to him that which is [and]

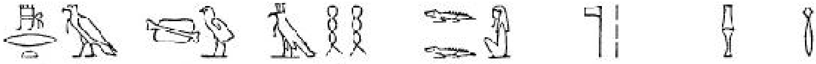
àtet χent - Àmenta ka Àbṭu neb

{that which is not,} the dweller in Àmenta, the bull {of the nome Abydos,} the lord



àm baḥ ser pat ḥer tep neteru

{of those who are in the presence,} prince of those who have been, ruler of the gods

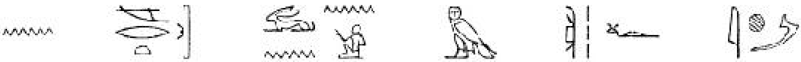


ferti āu neḥeḥ Ḥenti neteru χerp āa

of old, heir everlasting, O Ḥenti of the gods, prince great

en pet ḥeq en ānχu suten en entu

of heaven, governor of the living, king of those who exist.



en mert un-nà em šesu - f àmaχ

Through love of my being among his followers revered,

àri - à ḥer sešeta em ḥebu - f neb em

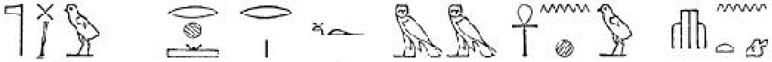
I made myself chief of the mysteries at his festivals all, and at

neṭemtet-f neb ṭet en Àmentet nefert àu em

processions his all, [and] saith the Amenta beautiful: Come in

ḥetep χu neter er sāḥ menχ

peace, O beatified one, divine one, to a glorified body perfect,



neter uḥemu reχ re - f emm ānχu χent

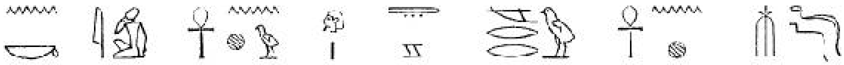
divine herald, knowing his mouth among the living, pass through

åuset neb em Åmentet er bu åmt en neter pen

place every in Amenta to the place in which god this [is]

åm ter entet - k it em ḥetep āper em χet-

there, because thou comest in peace provided with wealth



nek å ānχu tep ta mereru ānχ mestet

thy. Hail living ones on earth [who] love life, [who] hate

χept em merer - θen uaḥ tep ta ṭet-

destruction by reason of love your of remaining upon earth, say

ten χa ta ḥes en åmaχ

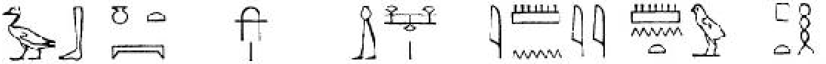
ye : Thousands of cakes and vessels of ale [be given] to the revered

Ābu er erper en Rā χent - Åmenta Åp-

Ābu in the temple of Rā, of Khent-Amenta, of Ap

uat Šu Tefnet Teḥuti Seker Ḥemen Sept

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,



Seb *Nut* *Ḥetep* *Ȧn-ḥeru* *Ȧmeni* *Mentu* *Ptaḥ*

of Seb, of Nut, of Ḥetep, of Ȧn-ḥeru, of Ȧmeni, of Mentu, of Ptaḥ,

Ȧnpu *Sexi* *res* *Ḥeru* *Ḥeru meḥ* *Unχert*

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,

paut *ent* *Seśeta (?)* *Ḥeqet* *Ḥet - ḥert* *Repit*

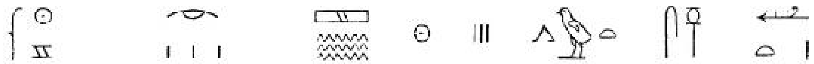
{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,

Nebt-ḥet *Sebt*

of Nephthys, of Sebt.

INSCRIPTION OF ȦṬA.

[XIIth dynasty.]



renpit ȧbeṭ χemt Šemu hru χemt iut smer uāt

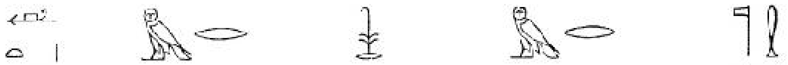
Year .... month three of summer, day three, came the "friend one",

mer āḥ Ȧṭā er sehat ȧner en

the overseer of cattle Ata to bring down a stone for

neter meri erpā ḥā χer-ḥeb smer

the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend

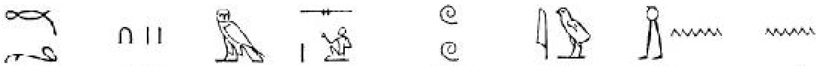


uat mer res mer neter ḥen

one", the governor of the south, the overseer of the priests

Ȧmsu ṭatu - ȧqer ȧu seha - ni nef ȧner

of Amsu (or Min), Tchaut - ȧqer. I brought down to him a stone



meḥ XII em sa CC ȧu ȧn - nȧ

of cubits twelve with men two hundred, I brought

ȧḥ	*sen*	*maḥeṭ*	*L*	*ā̄r*	*ṭua*
oxen	two,	gazelles	fifty,	stags	five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]

ȧ ānχu ṭepu ta šaset - sen em

Hail ye living ones upon earth, they [who] pass in going

. . . . . *em χeseft em ānu neb*

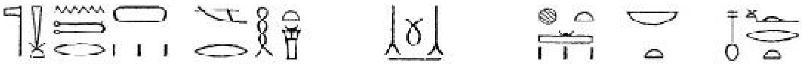
down [and] in going up [the Nile], scribes all,

χer ḥeb ḥemu-ka neb ṭet - sen perχeru

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,

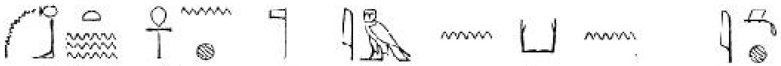
χa em ta em ḥeqt ȧḥ apt

a thousand of loaves, of vessels of beer, oxen, ducks,



neter senṯer merḥet menχ šes χet nebt neferi

incense, unguent, linen bandages, things all beautiful and

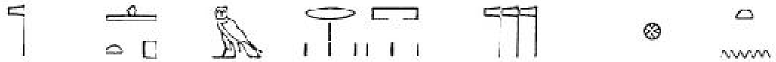


āb ānχ neter ȧm en ka en ȧmaχ

pure liveth god on them to the *ka* of the revered one,

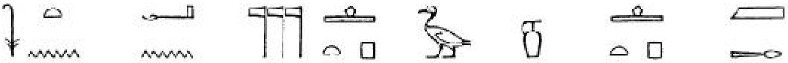
meli en sa seheṭ neter ḥet χerp

arranger of the *sa* order of priests, inspector of the temple, chief of



neter ḥetep em eru-peru neteru nut ten

the divine offerings in the temples of the gods of city this,



suten ān Neteru-ḥetep sa χnemu - ḥetep maāχeru

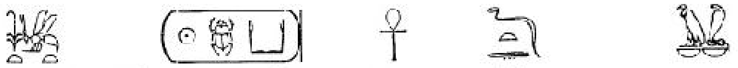
the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

FROM THE TOMB OF ȦMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

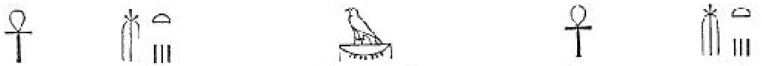
renpit XLIII χer ḥen en Ḥeru ānχ mest

I. Year 43 under the Majesty of Horus, living one of births,



suten net (or *bāt*) *χeper-ka-Rā ānχ tetta* . . . .

{king of North and South,} Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,

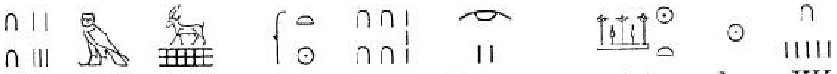


ānχ mest Ḥeru nub ānχ mest

living one of births, the golden Horus, living one of births,

Usertsen ānχ tetta er nuḥeḥ χeft renpit

Usertsen, living for ever [and] to all eternity. When [it was] year



XXV em Maḥetʼ renpit XLIII ȧbet sen ṡat hru XV

25 in {the nome Maḥetch,} {[*i.e.*,] year 43 [of the reign of Usertsen],} {month two of} {the growing season,} day 15,

ṡes - ȧ neb - ȧ χeft χent - f er

II. I followed my lord when he went up the Nile to

seχert *χeft - f* *em* *satu* *fṭu*

defeat his foes among the strange peoples four, [and]

χent - nȧ *em* *sa* *ḥā* *net* (or *bȧt*) *net* (?)

I went up as the son of the prince [being] a royal {chancellor,}

mer *menfitu* (or *māša*) *ur* *en* *Maheṭ* *em* *ȧṭen*

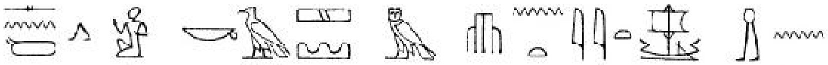
[and] general of the soldiers great of the {Mahetch nome,} [and] as a deputy

sa *ȧtef* *ȧaau* *χeft* *ḥeset*

person of [my] father old, under the favour [which I had]

em *suten per* *mertu - f* *em* *seḥep - sa*

in the royal house, {and the love [shown] to him} in the council chamber.



sen - ȧ *Kaś* *em* *χentit* *ȧn-*

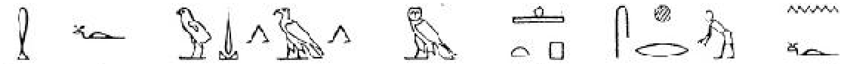
I traversed Kush (Ethiopia) in going up the Nile, I brought

nȧ *ṭeru* *ta* *ȧn - nȧ* *ȧnnu*

with me the boundaries {of the land [of Egypt],} I brought the offerings

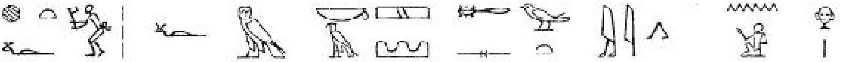
neb - ȧ *ḥeset - ȧ* *peḥ - s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up



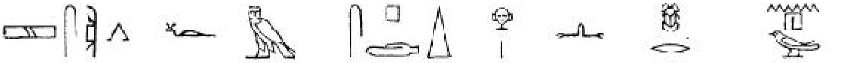
ḥen - f uṭa em ḥetep seχer - nef

his Majesty setting out in peace, he defeated



χeft - f em Kaš χast i - nā ḥer

his foes in Kush (Ethiopia) the stinking. I came to



šes - f em sep! ḥrā ān χeper neh

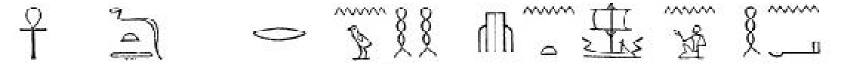
follow him as one provided of face, (*i. e.*, a keen overseer) not happened disaster

em māšā - ā χent - k[u]ā er ānt bu (?)

among my soldiers. I went up the Nile to bring ingots

en nubu en ḥen en suten net (or *bāt*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Ra,



ānχ tetta er nuḥeḥ χent - nā ḥenā

living for ever [and] to all eternity. I went up the Nile with the

erpā ḥā suten sa ur en χat - f

prince, the duke, the royal son, eldest of his body,

Āmeni ānχ uṭa senb χent - nā em

Āmeni, life, strength, health! I went up the Nile with

ḥesb CCCC em setepu neb en māšā-ȧ

a company of men 400 being picked every one of my soldiers,

iu em ḥetep ȧn nehu - sen ȧn-

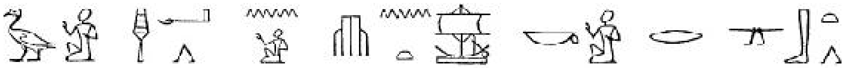
coming in peace not had they suffered. I brought

nȧ nubu śa - nȧ ḥes - kuȧ

back the gold entrusted to me, and praised was I on

ḥer - s em suten per neter tua - nȧ suten

account of it in the royal house, God praised for me the royal



sa āḥā - nȧ χent - k[u]ȧ er sebt

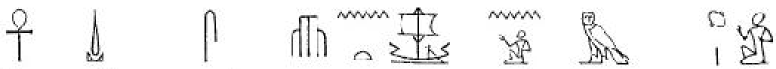
son. I rose up, I went up the river to convey

bu er temȧ en Qebti ḥenā

the ingots to the city of Qebt (Coptos), together with

erpā ḥā mer nut tat Usertsen

the prince, the duke, the governor of the city, {the chief magistrate,} Usertsen,



ānχ uṭa senb χent - nȧ em ḥesb

life, strength, health! I went up the river with a company of men

CCCCCC em qen neb en Maḥet i - kuȧ

600, with warrior every of Maḥetch. I came

em ḥetep māša-ȧ āṭ ȧri - nȧ ṭeṭet-

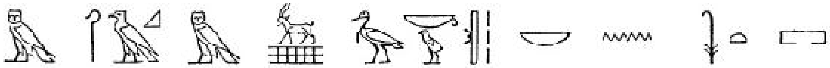
in peace, were my soldiers in good condition. I did that was

nȧ nebt nuk neb ȧamt uaḥ

commanded me all. I am the lord of graciousness, fruitful

mert ḥaq mer nut - f ȧri - nȧ ḥert renput

in love, a governor loving his city, I made but years
(*i. e.*, I passed)



em ḥaq em Maḥet baku neb en suten per

as governor in Maḥetch. Works all in the royal house

ḥer χeper em ā - ȧ āḥā en erṭā - nȧ

were performed by my hand. Rose up and gave me

mer θest en ḳesu (?) per nu sau

the governor of the companies of the pasture houses of the shepherds

nu Maḥet ka MMM em nuḥbu - sen

of Maḥetch bulls three thousand of their yoke animals,

ḥes - k[u]à ḥer - s em suten per er θennu
I was praised by reason of it in the royal house at each

renpit ent àru fa - nà bāku - sen
year of breeding (?). I bore their works

neb en suten per àn ḥert-ā er - à em
all to the royal house, nothing [was] on hand against me in
(*i. e.*, remained undone)

χa - f neb àu bak - nà Maḥet' er
section of it any. I worked Maḥetch to

t'er - f em uemmat (?) uaḥet àn sat
the whole of it by journeyings constant, not a daughter

netes seḥeteb - nà àn χart
of a little man did I harm, not a widow
(*i. e.*, poor)

ṭuàt - nà àn àḥuti χesef - à nef
did I treat harshly, not a husbandman did I resist him,

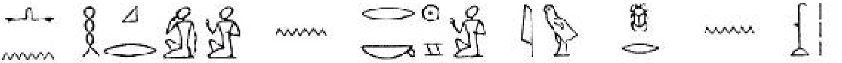
àn sau šenā - nā àn un mer
not a shepherd did I turn back, not existed overseer

ṭei *θet* - *nȧ* *reθ* - *f* *ḥer*

of a gang of five men [from whom] I took his men for

baku *ȧn* *un* *mar* *en* *hau* - *ȧ*

the works, not existed oppression in my time,

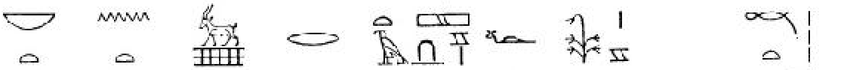


ȧn *ḥeqer* *en* *rek-ȧ* *ȧu* *χeper* *en* *renput*

not a hungry man in my time. When happened years

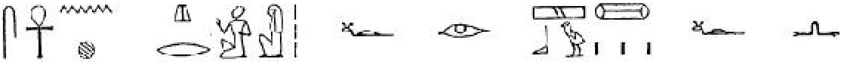
ḥeqeru *āḥā* - *nȧ* *seka* - *nȧ* *aḥet*

of hunger I stood up, I ploughed the fields



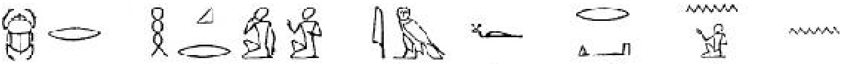
nebt *ent* *Maḥet'* *er* *taš* - *f* *res* *meḥti*

all of Maḥetch to its border southern and northern,



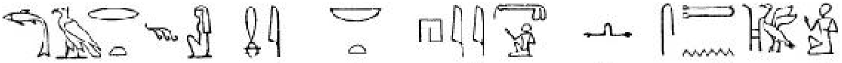
seānχ *χeru* - *f* *ȧri* *šebu* - *f* *ȧn*

making to live its people, making its food, not



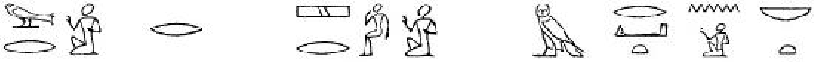
χeper *ḥeqer* *ȧm* - *f* *ertā* - *nȧ* *en*

existed a hungry man in it. I gave to



χart *mȧ* *nebt* *hi* *ȧn* *seθen* - *ȧ*

the widow as to the possessor of a husband, not did I magnify



ur *er* *šer* *em* *erṭāt - nȧ* *nebt*

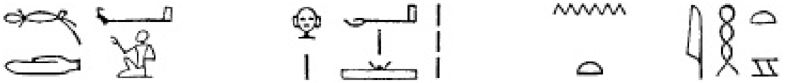
the firstborn at the expense of the young child in [what] I gave all.

āḥā *en* *Ḥāp* *er* *mu* *uru* *χeper*

[When] rose Hāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)

nebu *pertu* *beti* *nebu* *χet* *neb* *ȧn*

the lords of wheat and barley, the lords of things all, not



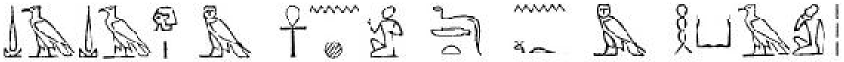
sešeṭ - ȧ *ḥer-ā* *ent* *ȧḥet*

did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

STORIES OF THR REIGNS OF SENEFRU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]

āḥā en ṭeṭ en χer ḥeb ḥeri
Rose up spake the reader chief,



Tata - em - ānχ ṭeṭet - nef em ḥekau
Tchatcha-em-ānkh, his words of magical power,

āḥā en ertā - nef ermen en mu en pa
[and] he placed [one] side of the water of the

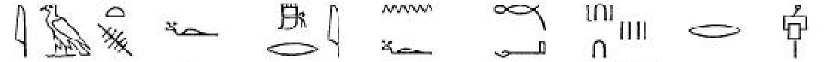
še ḥer uāu - sen gem - nef pa
pool upon each other, he found the

neχau uah ḥer pa qit āḥā en
ornament lying upon the stone; rose up

ȧn - nef su ertā en ḥent - f ȧst eref
he brought up it [and] gave [it] to his mistress. Behold now

ȧr pa mu ȧu-f em meḥ XII ḥer

the water was it of cubits twelve at



ȧat - f ṭerȧ - nef meḥ XXIV er sa

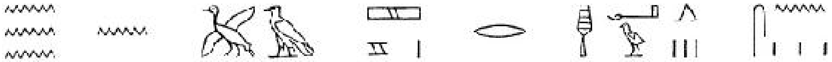
its back, [but] reached it cubits twenty-four after
(*i. e.*, in its deepest place)

uṭeb - f āḥā en ṭeṭ - nef ṭeṭet - nef

it had been doubled. Rose up he spake his words

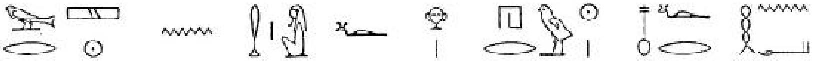
em ḥekau āḥā en ȧn - nef na en

of magical power. Rose up he brought back the



mu en pa še er āḥāu - sen

waters of the pool to their [former] state.



urš en ḥen - f ḥer hru nefer ḥenā

Passed the day his Majesty in [making] a day good with

suten per ānχ uťa senb mȧ qȧ - f per

[his] royal house, life, strength, health, as was his form. Coming
(*i. e.*, his wont)

en feqa - nef χer ḥeb ḥeri

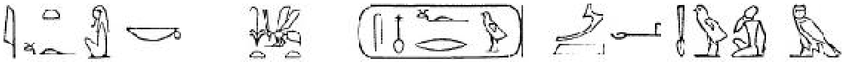
forth rewarded he the reader chief,

Tata - em - ānχ em bu neb nefer

Tchatcha-em-ānkh, with thing every good.

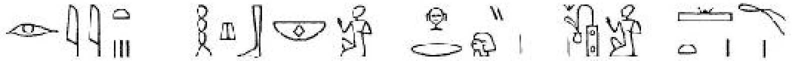
māk bȧit χepert em rek

Verily [this is] the wonderful thing [which] happened in the time



ȧif - k suten net (bȧt) Seneferu maāχeru em

of thy father, {the king of the North and South,} Seneferu, triumphant, by



ȧrit χer ḥeb ḥeri ān šāt

the working of the reader chief, the writer of books,
(*or* among the acts)

Tata - em - ānχ ṭeṭ ȧn ḥen en suten net (bȧt)

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}

χufu maāχeru ȧmmā ṭātu maāt

Khufu, triumphant: Let be given of loaves of bread

χa ḥeqt ṭes C ȧua uā

one thousand, of beer jugs one hundred, ox one,

neter sentrȧ paṭ sen en ḥen en

of incense measures two to the Majesty of

suten net (bȧt) *Seneferu* *maāχeru*

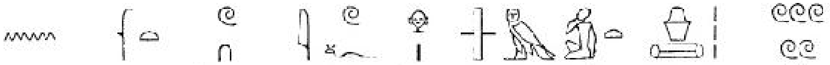
{the king of the North and South,} Seneferu, triumphant.

Ṭeṭṭetȧ *ren - f* *ḥems - f* *em*

[Ḥerutātāf said :] Tetteta is his name, he dwelleth in

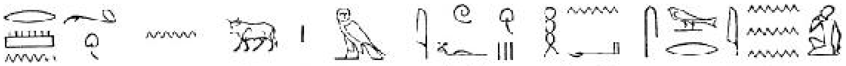
Ṭeṭṭet - *Seneferu* *maāχeru* *ȧu-f* *em* *neṭes*

Tattu - Seneferu, triumphant! He is of humble rank,



en *renpit* *C + X* *ȧu-f* *ḥer* *ȧmt* *tau* *D*

of years one hundred and ten ; he eateth loaves of bread five hundred,



ermen *en* *ȧua uā* *em* *ȧuf* *ḥenā* *seurȧ*

a shoulder of an ox in flesh, and drinketh

ḥeqt *ṭes* *C* *ermen* *em* *hru* *pen* *ȧu-f*

of beer jugs one hundred unto day this. He

reχ *ṭes* *ṭep* *ḥesq* *ȧu-f* *reχ*

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth

erṭāt *šem* *mau* *ḥer* *sa - f* . . . . *- f*

[how] to make to follow a lion after him [with] his rope (?)

ḥer ta àu-f reχ tennu āpt
on the ground, he knoweth the number of the abodes (?)

ent unt ent Teḥuti àsi urś ḥen
of the house (?) of Thoth. Behold passed the day the Majesty

en suten net (bàt) χufu maāχeru ḥer ḥeḥi - nef
of {the king of the North and South,} Khufu, triumphant, in seeking for himself

na en āpt ent unt ent Teḥuti er
the abodes (?) of the house (?) of Thoth to

àrit - nef mātet àri en χut - f ṭet
make for himself a copy of what belonged to his horizon. Said

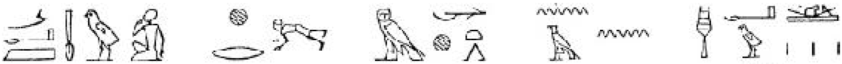
àn ḥen - f ṭes - k āref Ḥeru-ṭāṭā-f sa-à
his Majesty: Thyself then, O Herutataf, my son,

àn-tuk nà su āḥā en sesept āḥāu
bring thou to me him. Rose up made ready boats

en suten sa Ḥeru-ṭāṭā-f śas pu
the royal son Herutataf, a setting out he

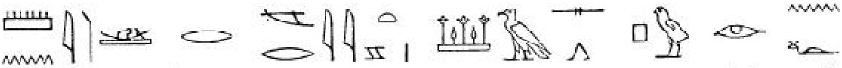
ȧri - nef em χentχaθit er Teṭṭeṭ - Seneferu

made in sailing up the river to Tattu - Seneferu,



maāχeru χer emχet na en āḥāu

triumphant. Now after the boats



menȧ er merii šas pu ȧri - nef

had arrived at the quay, a setting out he made

em ḥerti senetem - nef em qenȧu en

marching, and he sat in a litter of

hebni nebau em sesnetem kenχa

ebony [having] poles of *sesnetchem* wood inlaid

eref em nub χer emχet sper - f Teṭṭeṭ

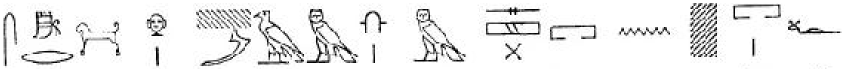
with gold. Now after he had come to Tattu,

āḥa en uaḥ pa qenȧu āḥā

[he] rose up and set down the litter [on the ground]. A rising

pu ȧri - nef er usešeṭ - f qem - nef su

up he made to greet him, [and] he found him



ster *ḥer* *. . . . maam* *em* *seś* *en* *per - f*

lying upon a mattress (?) (or wicker couch [?]) at the door of his house,

ḥenu *χer* *tep - f* *ḥer* *āmām-*

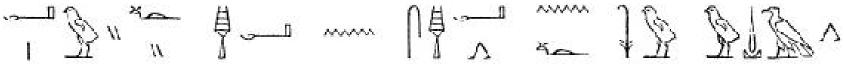
[with] one servant at his head that he might rub (?)

nef *ki* *ḥer* *sānu* *reṭui-f*

it, [and] another to chafe his feet. . . . . . .

āḥā *en* *āu* *en* *nef* *suten* *sa* *Ḥeru-ṭāṭā-f*

Rose up stretched out to him the royal son Herutataf



āāui-f *āḥā* *en* *seāḥā - nef* *su* *uṭa*

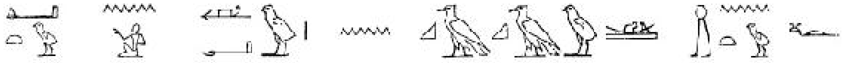
his hands, rising he made to stand up him, a going

pu *āri - nef* *ḥenā - f* *er* *merit* *ḥer* *erṭāt - nef*

forth he made with him to the quay to give him

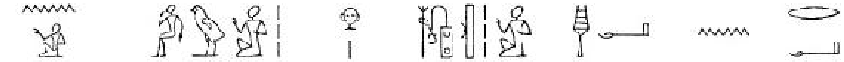
ā - f *āḥā* *en* *ṭeṭ* *en* *Ṭetteṭā* *āmmā*

his arm. Rose up said Tetteta: Prithee



ṭātu - nā *uāu* *en* *qaqau* *ān-tu-f*

be given to me a *qaqau* boat, let one bring



nȧ *χerṭu-ȧ* *ḥer* *ānu-ȧ* *āḥā* *en* *erṭā*

to me my children with my books. Rose up was made

āḥā - nef *uȧa sen* *ḥenā* *qei - sen* *iut*

to stand for him boats two with their sailors. A going

pu *ȧri* *en* *Ṭeṭṭeṭȧ* *em* *χeṭ* *em* *useχ*

made Tetteta sailing down the Nile in the boat

enti *suten* *sa* *Ḥeru-ṭāṭā-f* *ȧm - f* *χer*

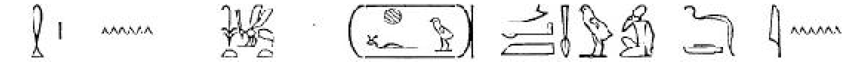
which the royal son Herutataf was in it. Now

emχet *sper - f* *er* *χennu* *āq* *pu* *ȧri*

after he had arrived at the palace an entrance made

en *suten* *sa* *Ḥeru-ṭāṭā-f* *er* *semȧt* *en*

the royal son Herutataf to inform the

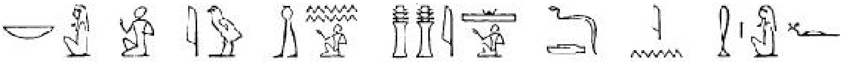


ḥen *en* *suten net* *χufu* *maāχeru* *ṭeṭ* *ȧn*

Majesty of {the king of the North and South,} Khufu, triumphant. Said the

suten *sa* *Ḥeru-ṭāṭā-f* *ȧθi* *ānχ* *uṭa* *senb*

royal son Herutataf: O Prince, life, strength, health,

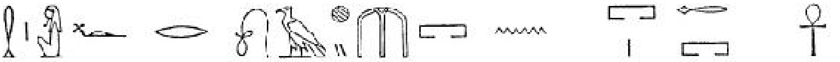


neb - à àu àn-nà Ṭeṭṭetà ṭeṭ àn ḥen - f

my lord, I have brought Tetteta. Said his Majesty:

ās àn - nà su uṭa pu àri en

Go bring to me him. A going out made his

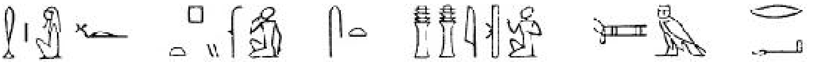


ḥen - f er uaχi en per - āa ānχ

Majesty into the colonnade of the great house, (i. e., palace) life,

uṭa senb sṭà entu nef Ṭeṭṭetà ṭeṭ àn

strength, health, was led in to him Tetteta. Said his

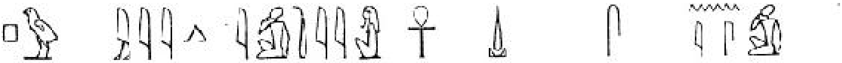


ḥen - f peti set Ṭeṭṭeta tem erṭā

Majesty: What is it, O Tetteta, [which] not hast made

maa - nà tu ṭeṭ àn Ṭeṭṭetà nàsu

to see me thou? Said Tetteta: The invited one

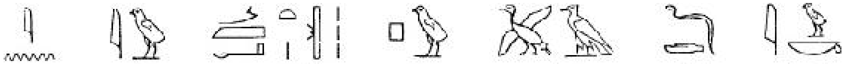


pu i àθi ānχ uṭa senb nās

it is [who] cometh, O Prince, life, strength, health! A call [being

er - à mākuà i - kuà ṭeṭ àn ḥen - f

made] to me verily I, I come. Said his Majesty:



ȧn ȧu maāt pu pa ṭeṭ ȧu-k

Is it right and true what is said [that] thou art

reχ - ʂȧ θes ṭep ḥesq ṭeṭ ȧn

knowing how to bind on a head [which] {hath been cut off?} Said

Ṭeṭṭeṭȧ θu ȧu-ȧ reχ - kuȧ ȧθi

Tetteta: Certainly, I, even I, know [how to do it], O Prince,

ānχ uṭa senb neb-ȧ ṭeṭ ȧn ḥen - f

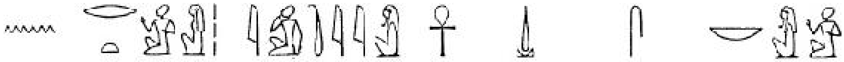
life, strength, health, my lord. Said his Majesty:

ȧmmā ȧn-tu - nȧ χenrȧ enti em χenrāt

Prithee let be brought to me a captive who [is] in prison

uṭ neken - f ṭeṭ ȧn Ṭeṭṭeṭa ȧn ȧs

to inflict his doom. Said Tetteta: Not, behold,



en reṭ ȧθi ānχ uṭa senb neb-ȧ

of men, O Prince, life, strength, health, my lord.

māk ȧn utu - tu ȧrit ment ȧri

Surely {shall not one be} commanded to perform on some [animal] belonging

ta āut šepset āḥā en ȧn - nef
to the beasts sacred? One rose up and brought to him

smen utā tep - f āḥā en ertā
a goose, being cut off its head, rose one and placed

pa smen er ḳeba ȧmenti en
the goose on the side west of

uaχi ṭaṭa - f er ḳeba
the colonnade, [and] its head on the side

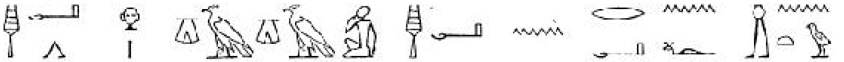
ȧbti en uaχi āḥā en ṭeṭ en
east of the colonnade. Rose up and spake

Ṭetteṭȧ ṭeṭet - nef em ḥeka un ȧn
Tetteta, he uttered words of magical power. Was

pa smen āḥā her ḥebaba
the goose [then] standing up to waddle [and]

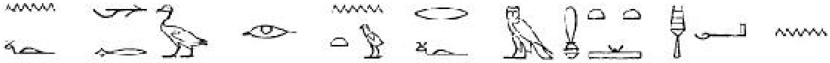
ṭaṭa - f em mātet χer emχet sper-f
its head likewise. Now after had come

uāu er uāu āḥā en pa smen
the one upon the other, stood up the goose



āḥā ḥer ḳaḳa āḥā en erṭā - nef ȧn-tu-

standing to cackle. Rising up he made to be brought



nef χet-āa ȧri entu eref em mȧtet āḥā en

to him a *khetāa* bird, was done to it likewise. Rose up and

erṭā en ḥen - f ȧn-tu - nef ȧua uā seχer

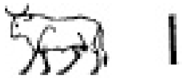
made his Majesty to be brought to him ox one; having fallen

ṭep-f er ta āḥā en ṭeṭ en Ṭeṭṭeṭȧ

its head to the earth, rose up and spake Tetteta,

ṭeṭet - nef em ḥeka āḥā en pa

he uttered words of magical power, and stood up the



ȧua uā

OX.

THE LIFE OF ȦĀḤMES, THE NAVAL OFFICER AS TOLD BY HIMSELF.

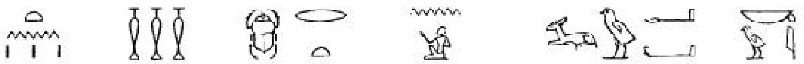
[XVIIIth dynasty.]

ḥer χenit Ȧāḥ-mes sa Ȧbana maāχeru

The chief of the sailors, Amasis, son of Abana, triumphant,

ṭeṭ - f ṭeṭ - ȧ en ten reḫ nebt ṭā-ȧ reχ-

saith he: I speak to you, O men all, and I give you



ten ḥesu χeperi - nȧ āuā - kuȧ

to know the favours which have come to me. I was decorated

em nub sep VII χeft en ta er ṭer - f

with gold times seven before the land all of it, [and

ḥen ḥent er mȧtet ȧru seḥ-

with] men-servants and maid-servants, as well as with {what belonged to them.} I became

kuȧ em aḥet āšt urt ȧu ren en qen

owner of fields many great; shall the name for bravery

em *àrit - nef* *àn* *ḥetemu* *em* *ta* *pen*
in what he wrought not cease in land this

tetta *ṭeṭ - f* *erentet* *àri - nà* *χeperu - à* *em*
for ever. He saith: Now I made my coming into being in
(*i. e.*, I was born)

temà *en* *Neχeb* *àu* *àtef-à* *em* *uāu*
the city of Nekheb. Was my father of the captain[s]

en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*
of {the king of the North and South,} Seqenen-Ra, triumphant: Ba twice
(*i. e.*, Baba)

sa *Re - ànt* *ren - f* *āḥā - nà* *ḥer* *àrit*
the son of Reant [was] his name. I rose up to perform

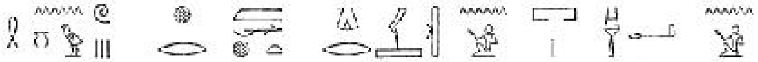
uāu *er* *ṭeb - f* *em* *pa* *uàa* *en* *pa*
the captainship as his deputy in the ship of the

Mas *em* *hau* *neb* *taui*
Mas (*i. e.*, the Bull) in the time of the lord of the two lands

Neb-peḥtet-Rā *maāχeru* *àu-à* *em* *šeru* *àn*
Neb-peḥtet-Rā, triumphant. Was I at the age of a child, not
(Aahmes I)

ȧrit - ȧ *ḥemt* *ȧu* *sḏer - ȧ* *em* *semt*

had I married a wife, was I sleeping in the garments



hennu *χer* *emχet* *ḳer - nȧ* *per* *āḥā - nȧ*

of netted work. But afterwards I possessed a house, I rose up,

θetet - kuȧ *er* *pa* *uȧa* *Meḥti* *ḥer* *qenen - ȧ*

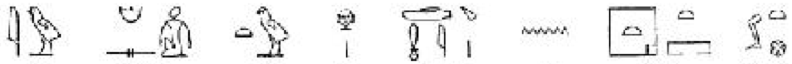
I betook myself to the ship Meḥti (*i. e.*, the North) that I might fight,

un *χer-ȧ* *ḥer* *šes* *ȧθi* *ānχ* *uḏa* *senb*

[it] being upon me to follow the Prince, life, strength, health,

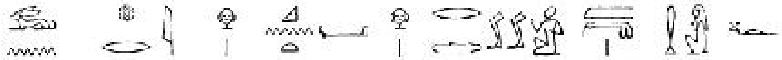
ḥer *ret-ȧ* *emχet* *sutut - f* *ḥer* *ureret - f*

upon my feet after his journeyings in his chariot.



ȧu *ḥems - tu* *ḥer* *ṭemȧ* *en* *Ḥet - Uārt*

Being encamped One (*i. e.*, the king) against the city of Avaris



un *χer-ȧ* *ḥer* *qent* *ḥer* *ret - ȧ* *embaḥ* *ḥen - f*

was [it] upon me to fight upon my feet before his Majesty.

āḥā - nȧ *tchen - kuȧ* *er* *χāā-em-Men-nefer*

I rose up, I was advanced to Khāā-em-Men-nefer. (*i. e.*, to a ship of this name)

un ȧn tu ḥer āḥa ḥer mu em pa
Being One (*i. e.*, the king) fighting on the waters of the

ṭeṭ - ku en Ḥet-Uārt āḥā en χefā - nȧ
canal of Avaris, rising up I captured [booty].

ȧn-nȧ ṭet semā - θ en suteniṭ uḥem
I brought a hand [which] was mentioned by the royal herald.

un ȧn tu ḥer erṭāt - nȧ nub en qent
Was One giving to me the gold (*i. e.*, prize) of bravery.

āḥa en nemu āḥa em ȧuset ten un ȧn-ȧ
Was a second time war in place this, and I was

ḥer nem χefā ȧm ȧn-nȧ ṭet un ȧn tu
again capturing [booty] there. I brought a hand, was One

ḥer erṭāt - nȧ nub en qent em nem-ā un
giving to me the gold of bravery again. Was

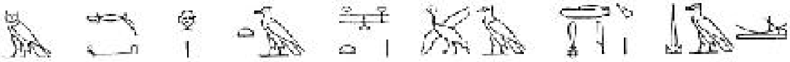
ȧn tu ḥer āḥe em Ta-qemet reset en ṭemȧ
One fighting in Ta qemet to the south of city

peu āḥā en ȧn - nȧ seqerȧ ānχ sa

this, rising up brought I captive a living person.

ha - nȧ er pa mu mak ȧn - tu - f

I went down into the water verily bringing him

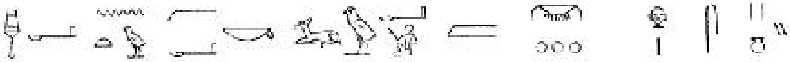


em seset ḥer ta uat pa temȧ ṭa-

by force along the road of the town, I set out

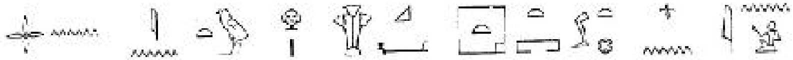
nȧ χer - f ḥer mu semȧu en suten uhem

with him on the water. Reported it the royal herald,



āḥā en tu mȧk ānā - ȧ em nub ḥer - s sen

rose up One, verily I was rewarded with gold for it a second time.



un ȧn tu ḥer ḥaq Het-uārt un ȧn-ȧ

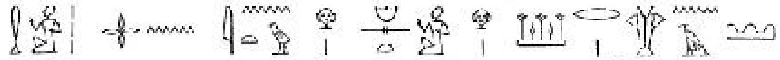
Was One capturing Avaris, was I

ḥer ȧnt ḥaqet ȧm sa ua set ḥemt χemt ṭemṭ

bringing in captives there, man one, women three, in all

tepu ftu un ȧn ḥen-f ḥer ertāt - set nȧ er

heads four, was his Majesty giving them to me for



ḥenu *un* *ȧn tu* *ḥer* *ḥemset* *ḥer* *Śareḥan*

servants. Was One sitting before Sharehan
(*i. e.*, besieging)

em *renpit* *fua* *un* *ān* *ḥen-f* *ḥer* *ḥaq - s*

in year five, was his Majesty capturing it.

āḥā *en* *ȧn - nȧ* *ḥaqet* *ȧm* *set ḥemt* *sen*

Rose up brought in I captives there, women two,

tet *uā* *un* *ȧn tu* *ḥer* *erṭāt - nȧ* *nub* *en* *qent*

hand one. Was One giving to me the gold of bravery,

māk *erṭāt - nȧ* *ḥaqet* *er* *ḥenu* *χer* *emχet*

verily [were] given to me the captives for servants. Now after

sma *en* *ḥen-f* *mena* *Satet* *un*

had slaughtered his Majesty the doomed foes of Asia was

ān f *ḥer* *χenθit* *χent-ḥen-nefer* *er*

he sailing up the Nile to Khent-ḥen-nefer to

seksek *ȧnti* *Kenset* *un* *ȧn* *ḥen-f* *ḥer* *ȧrit*

chastise the Anti of Nubia. Was his Majesty making

χaï āat ȧm - sen āḥa en ȧn - nȧ

a slaughter great among them. Rose up brought in I

ḥaqet ȧm sa ānχ sen ṭet χemt un ȧn tu

captives there men living two, hands three. Was One

ḥer āuā-ȧ em nub ḥer - s sen māk

rewarding me with gold for it a second time, [and] verily [he]

erṭāt - nȧ ḥent sen nāt em χet ȧn

gave me female slaves two. Came back sailing down the river

ḥen-f ȧb - f āu em qent neχt

his Majesty [having] his heart expanded with might and conquest,

θetet - nef resu meḥtu

[for] he had vanquished those of the south and those of the north.

āḥā en aata ȧu er res

Rose up the "Scourge" coming to the south,

setehen ḥau - f uṭu - f neteru qemāu

making to enter his disease (?), defiled he the gods of the south

ḥer am - f qemt - f ȧn ḥen-f em Θent-
by his grip. Found him his Majesty in Thent-

ta - ā un ȧn ḥen-f ḥer ȧniu - f em
ta - ā, Was his Majesty bringing him in

seqer ānχ reΘ - f nebu mȧs ḥaq
captive alive [and] his men all were led in captive.

āḥā en ȧn - nȧ māḥa sen em
Rising up I brought in enemies two by

sebeț em pa uȧa en aaia un
force in the boat of the "Scourge". Was

ȧn tu ḥer erțāt - nȧ tep tua ḥer fenȧu aḥt.
One giving to me heads five for [my] share [and] of land

statet tua em nut - ȧ āru en ta χenit
measures five in my city. Was done [this] to the sailors,

er ān - sen em mātet āḥā en χer pef
all of them, likewise. Rose up degraded one that and

iu *Tetȧ - ān* *ren - f* *seḥiu - nef nef*

came, Tetȧ-ān [was] his name, he collected to himself

χaku - ābu *un* *ȧn* *ḥen-f* *ḥer* *sma-*

the vile-hearted (*i. e.*, rebels), was his Majesty smiting

f *ḥent - f* *em* *temt* *χeper* *āḥā* *en*

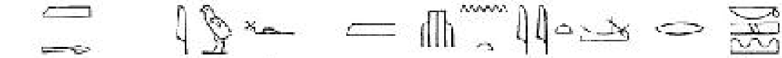
him [and] his servants so that never again {could they rise up.} He gave to

erṭā - nȧ *tepu* *χemt* *ȧḥt* *stat* *ṭua* *em* *nut - ȧ*

me heads three and of land measures five in my city.

un *ȧn-ȧ* *ḥer* *χent* *suten net (bȧt)* *Ṭeser-ka-Rā*

Was I carrying {the king of the North and South,} Tcheser-ka-Rā, (Amenophis I.)

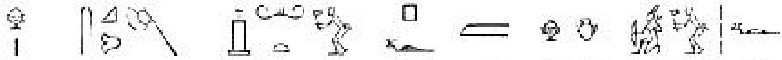


maāχeru *ȧn - f* *em* *χentit* *er* *Keš*

triumphant, [when] he was sailing up the river to Nubia

er *seuseχt* *taśu* *Qemt* *un* *ȧn* *ḥen-f*

to widen the boundaries of Egypt. Was his Majesty



ḥer *seqer* *Ȧnti Kenset* *pef* *em* *ḥer ȧb* *menfitu - f*

taking captive Ȧnti of Nubia that among his soldiers,

ȧntu em ḥua ȧn neḥup - sen
being led into an ambush not could escape they,

uteχu em ṭāi ḥer ḥes mȧ entu ȧn
being scattered and yielding on [their] ground so that never again

χeper ȧst - nȧ em ṭep en menfitu - n āu
{could they rise up.} Behold I was at the head of our soldiers,

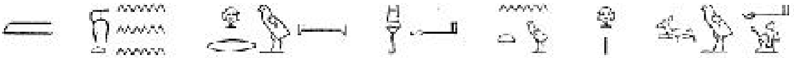
āba - nȧ er un maā maa en ḥen-f qent - ȧ
I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)

ȧn-nȧ ṭet sen mās en ḥen-f un
I brought in hands two, carrying [them] to his Majesty. Was

ȧn tu ḥer ḥeḥi reθ - f menmen - f
One seeking out his people and his cattle,

āḥā en ȧn-nȧ seqer ānχ mās en
rose up brought in I a captive living bringing [him] to

ḥen-f ȧn-nȧ ḥen-f hru sen er Qemt
his Majesty. I brought his Majesty in days two to Egypt



em χnemet ḥeru āḥā̆ ȧn tu ḥer āuā-ȧ

from the pool upper, rose up. One rewarding me

em nub āḥā en ȧn-nȧ ḥent sen em

with gold. Rose up I brought in female slaves two in

ḥeru enen māś - nȧ en ḥen-f un

addition to those which I carried to his Majesty. Was

ȧn tu ḥer erṭāt-ȧ er āḥatiu en ḥeq un-

One making me the "Warrior of the Prince". Was
(*i. e.*, "Crown-warrior")

nȧ ḥer χent suten net (bȧt) Āa-χeper-ka-Rā

I conveying up the river (the king of the North and South,) Āa-kheper-ka-Rā, (Thothmes I.)

maāχeru ȧu-f em χenti er Χent-ḥen-nefer

triumphant, was he sailing up to Khent-hen-nefer

er seχun ḥāi Χetet er ṭer

to punish the disaffected ones of Khetet, and to destroy

ḥer en Ā (?) un - ȧn ȧ ḥer qent

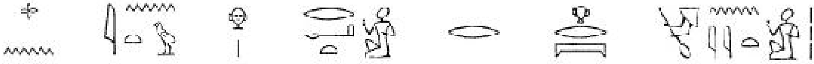
the roads (?) of the district of Ā (?). Was I fighting

emmā - f em pa mu bȧn em pa

with him on the water foul in the

. . . . pa āḥāu ḥer ṭa penāit

. . . ., and the fighting barges [were] on the shallow beach,



un ȧn tu ḥer erṭāt-ȧ er ḥer χenit

was One making me the chief of the sailors.

un ȧn ḥen-f ānχ uṭa senb

Was his Majesty, life, strength, health . . .

THE HARPER'S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]

ṭeṭ en pa ḥes em bent enti em

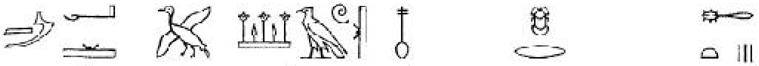
Saith the singer to the harp who is in

ta māḥāt en Ȧusār neter ȧtf en Ȧmen

the tomb of Osiris, the divine father of Amen,

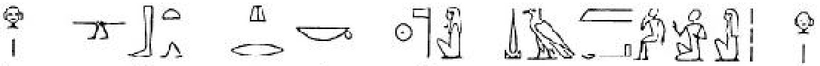
Nefer-ḥetep maāχeru ṭeṭ - f urt uru pu

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,



maā pa šau nefer χeper χat

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)



ḥer sebi χer - k Rā ṭamā ḥer

must pass away before thee, O Rā, the young men and women

it er ȧuset - sen Rā ṭā - f su ṭep ṭuait

go to their places. Rā giveth (*i. e.*, sheweth) himself at dawn,

Tem ḥetep em Manu ṭai ḥer utet ḥamt ḥer

Tmu setteth in Manu. Men beget and women

sekep fenṭ neb ḥer tepā nefu ḥet - ta meses

receive, nose every smelling the breath of dawn, and children

ressi iu - sen er āuset - āru āri hru

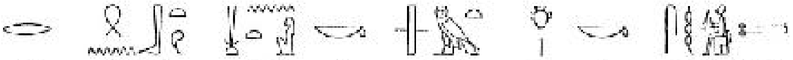
all alike they come to the place {which belongeth to them.} Make a day

nefer pa neter ātef āmmā qemāi tept ḥut

happy, O divine father! Come, unguents and perfumes are set

er χer - k maḥuu sešennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er šenbet sent - k āmt āb - k senetem-θ

for the neck of thy sister dwelling in thy heart, sitting

er-ḥes - k āmmā ḥes qemā er χeft - k

near thee. Come then, song [and] music are before thee.

mā ḥa ṭutu nebt seχa - nek rešu

Set behind [thee] evil things all, think thou upon gladness [only]

er *it* *hru* *pefi* *en* *menà* *àm-f* *er*

until cometh day that arriveth [a man] in it at

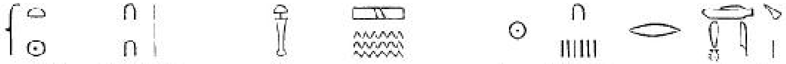
pa *ta* *mer - s* *ḳer*

the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]



renpit XXIII tep šemu hru XVI er ṭemȧ

Year twenty-three, first month of summer, day sixteen, at the town

en Ihem utu en ḥen-f neṭu - re ḥenā

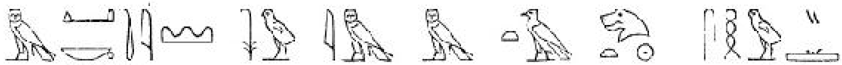
of Ihem. Ordered his Majesty a council of war with

menfitu-f en neχt er ṭet erentet χeru

his soldiers of valour, saying: Inasmuch as wretch

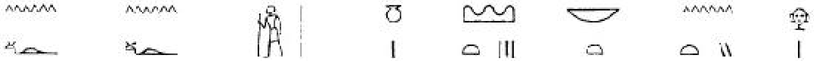
pef en Qeṭešu iu āq er

that of Kadesh hath come [and] gone into



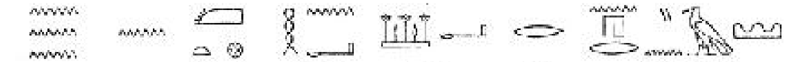
Mākθa su ȧm em ta at seḥui-

Megiddo, [and] he is there at this moment, and hath



nef nef seru nu set nebt enti ḥer

gathered to him the princes of countries all who are on



mu en Qemt ḥenā ṭaā er Neherina

the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)

em Šasu χaru Qeṭu sesemut - sen

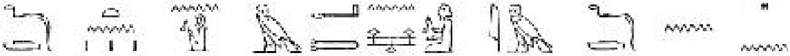
of the Shasu, Syrians, Qetu, their horses,

menfitu - sen er ṭer - sen erentet su ḥer ṭeṭ χertu

their soldiers, all of them, because he was saying, "Verily

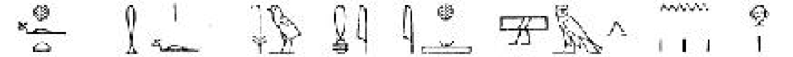
āḥā - ȧ er āba er ḥen - f em Makṭā

I will rise up to fight against his Majesty in Megiddo",



ṭeṭ - ten - nȧ māθen-ȧ ȧm ṭeṭ - en - sen

tell ye me my way thither. They spake



χeft ḥen-f su mȧ ȧχ ṭem - n ḥer

before his Majesty: Is it wherefore that we march along

maθen pen enti ua er ḥens ȧutu

road this which advances becoming narrower? One

ḥer i er ṭeṭ saaui ȧm āḥā ḥer

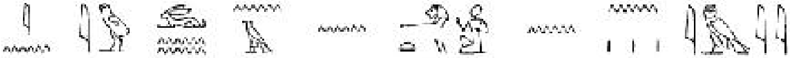
cometh to say, "The foes are there standing to

. . . . . māθen er āu ās ḥen šem

[defend] the road against a host". Behold must not march {in this case}

sesemet em-sa sesemet reθ em-sa reθ em mātet

horse behind horse, and man behind man? likewise is it



ān āu unen na en ḥāti en - n āmi

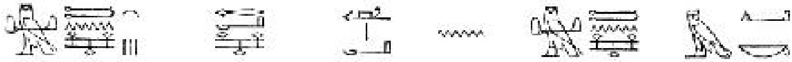
that would be the men who are in front of our army able

ḥer āba āu na en peḥuit āḥā āā em

to fight, being those of the rear standing distant in

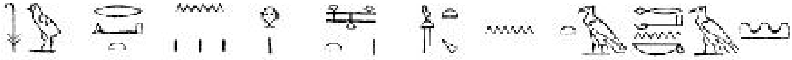
Āalena ān āba - en - sen erentet sen en

Ālena not being able to fight? {For as much as there are} two



māθent āā uāt en māθen māk

roads {extending to a distance,} one of the road[s] verily



su erṭāt - n ḥer uat āment en Taāāneka

it will set us on the road west of Taaaneka, and

ki māk su erṭāt - n ḥer uat meḥtet en

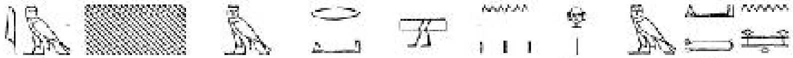
the other verily it will set us on the road north of

Ṭefθȧ per - n er meḥtet en Mākθȧ

Tcheftha, and {we shall come out} to the north of Megiddo.

ȧχ tau neb - n neχt ḥer χert ȧb - f

O let go forth our lord mighty according to his heart's desire

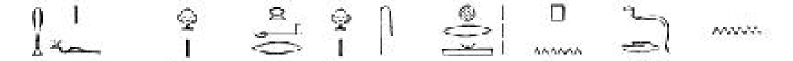


ȧm em erṭa sem - n ḥer māθen

there . . . . . do not make us march on road

pen šeta āḥā na en ȧput ȧm - f ȧst

this hidden, stand the envoys in it. Behold

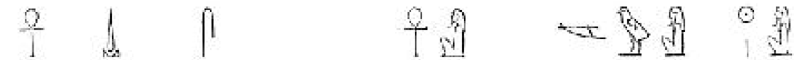


ḥen-f ḥer χāār ḥer - s χer pen ṭet - en-

his Majesty became furious at it [at] things these [which] they had

sen χer ḥāt ṭeṭeṭet em ḥen en setep-sa

said before the words from the Majesty of the Court,
(*i. e.*, in respect of)



ānχ uṭa senb ānχ-ȧ meru - ȧ Rā

life, strength, health, [and he said :] By my life, by my beloved Ra,

ḥesu-ȧ tef - ȧ Ȧmen ḥunnu fent-ȧ

by my favour with my father Amen, who maketh young my nose

en *ānχ* *usr* *àu* *ṭau* *ḥen-à* *ḥer* *māθen*
with life and power, will set out my Majesty by road

pen *Āāłena* *àmmā* *ṭem* *enti* *ḥrà - f*
this of Āāłena. Let go him whose face

àm - θen *ḥer* *na* *en* *māθennu* *ṭețu-*
among you is upon the roads [of which] ye have

θen *àmmā* *ìui* *enti* *ḥrā - f* *àm - θen* *em*
spoken, let come him whose face among you is for

šesu *ḥen-à* *ma* *ka - sen* *em* *na*
following my Majesty, because they will cry among the

en *χeru* *bui* *Rā* *àn* *àu*
wretched creatures abominated of Ra: "Is it not that

ḥen-f *ṭau* *ḥer* *ki* *māθen* *àu-f* *āā*
his Majesty hath gone by another road? He hath departed

er *senț - en - n* *ka - sen* *ṭet - en - sen*
through fear of us;" [this] will they cry. They spake

χeft *ḥen-f* *àri* *tef - k* *Àmen* *neb* *nest*
before his Majesty: "May make thy father Amen, the lord {of the thrones}

taiu *χent* *àpt* *māket - k*
of the world, the dweller in the Apts, (*i. e.*, Karnak) thy protection.

māk - n *em* *šes* *ḥen-k* *em* *bu* *neb*
Verily we [are] following thy Majesty into place every

tau-k *àm* *un - n* *bak* *em-sa* *neb-*
goest thou there; we are servants behind their

sen
master."

àst *peḥui* *en* *menfitu* *neχt* *en*
Behold then the end (*i. e.*, rear guard) of the army mighty of

II.

ḥen-f *er* *pa* *temà* *en* *Āalena*
his Majesty [was] at the town of Āalena, and

pa *ḥāti* *per* *er* *ta* *ànt* *meḥ-*
the head (*i. e.*, advance guard) came forth to the valley . . ; [when] they

en - sen peḳ en ȧnt θen āḥā en

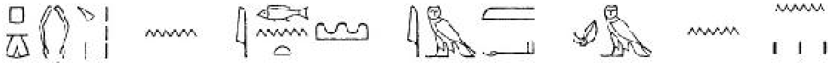
had filled the ravines of valley this, rose and

ṭeṭ - en - sen χer - tu eref māk ḥen-f

said they: "Assuredly now verily his Majesty

per ḥenā menfitu-f en neχtu meḥ - en - sen

{hath come forth} with his army of brave men, and they have filled



peḳ en ȧnt ȧmmā seṭem - en - n

the ravines of the valley: come now, let us hearken unto

neb - n neχt em pa ṭeṭet-f nebt ȧmmā

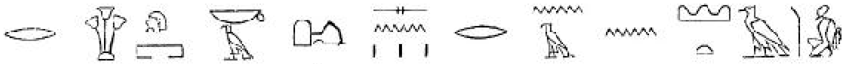
our lord mighty in that which he saith all, come now,

sai - en - n neb - n peḥui en menfitu-f ḥenā

let us guard our lord. The rear of his army and

reṭ-f sai - sen peḥui en pa menfitu

of his men they guard the rear of the army



er ḥa ka āba - sen er na en seta

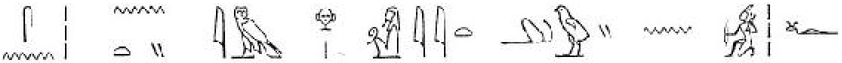
behind: surely if they fight against the mountaineers,

ka tem - n erṭat āb - n er χaā pa-n

surely we must not allow our heart (*i. e.*, courage) to forsake our

menfitu smen-t ā en ḥen-f ḥer benru-

soldiers has stationed whom his Majesty outside

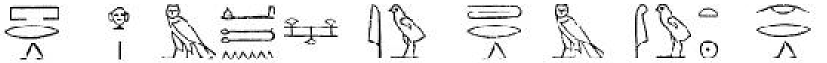


sen enti ām ḥer sait peḥui en menfitu-f

these which are there to guard the rear of his army

en neχt āst peḥ en pa ḥāu

of brave men." Behold then arrived the forepart of the army



per ḥer māθen āu rer em Śut sper

coming forth on the road at the revolving of Shu, arrived

en ḥen-f res Mākθa ḥer sept en

his Majesty at the south of Megiddo, on the edge of

χennu en qina āu unnut VII em

the pool of Qina, [it] being hour seven of

rer em Śu āḥā en uaḥ āhu

the circuiting of Shu. [One] rose up and pitched the camp

en ḥen-f ertā ȧn tu em ḥrȧ en menfitu er
of his Majesty, and it gave in the face of the army all

ter - f er tet ker - θen sesepi χāāu-
of it, saying: "Lay ye hold upon [and] prepare your

θen erentet ȧu - tu er θeḥen er āba
arms inasmuch as it will be to advance to do battle

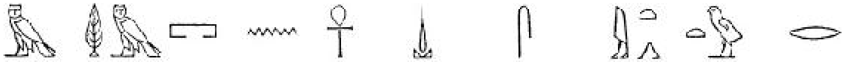
ḥenā χer pef χasi em tua ḥer entet
with wretched one this and abominable at daybreak, because

tutu ḥer . . . . . em āāni en ānχ uta senb
it will be to . . . . . in the camp of life, strength, health".

ȧrit meχer (?) uru uā en šesu
Made preparations (?) the overseers {of the provisions} of the foot-soldiers,

seš resu en menfitu tet - en - sen
passed along the watchmen of the soldiers, they said:

men sep sen res tep sep sen res em ānχ
"Be firm, twice; watch well, twice; watch for life



em am en ānχ uta senb iu - tu er

in the camp of life, strength, health." Came one to

tet en ḥen-f meru senb āuāit

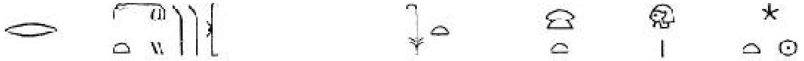
say to his Majesty: "The mountain {land is in a good state,} {and the bondsmen}

rest meḥt er mātet renpit XXIII tep

south and north likewise." Year twenty-three, first month

šemu hru XXI hru en ḥeb en paut (?) n

of the season, day twenty-one, the day of the festival of *paut* (?) *n*
of summer



er meti sutenet χāt tep tuat

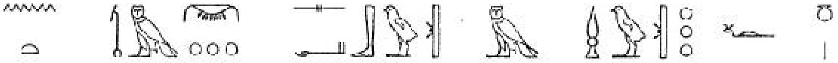
which corresponds {with that of} the royal coronation, at {the earliest dawn,}

ast ertā em ḥrā en menfitu er ter - f er

then was given in the face of the army all of it to

set er χeft tau ḥen-f ḥer urerit

advance against the enemy. Set out his Majesty in a chariot [made]



eni uasm (smu) sābu em χakeru - f mu

of shining bronze decorated with its accoutrements of

rāt mā Ḥeru θema neb ȧri χet mā

battle, like Horus, the crusher, the lord, maker of things, like

Menθu Uasti ȧtef Ȧmen ḥer senextt

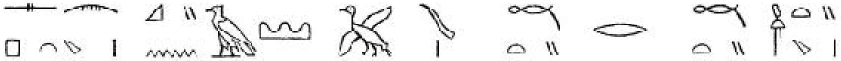
Menthu [god] of Thebes, [and] father Amen was for making strong

āāui - f pa ṭeb rest en pa menfitu

his two hands. The horn southern of the army

en ḥen-f er res en Mākθȧ ḥer

of his Majesty was to the south of Megiddo, at



sept Qina pa ṭeb meḥti er meḥti ȧmenti

the border of Qina, the horn northern to the north-west

Mākθȧ ȧu ḥen-f em ḥer-ȧb - sen

of Megiddo. Was his Majesty in the middle of them, [was]

Ȧmen em sau ḥāu-f er taiu . . . . āt - f

Amen protecting his body . . . . his limbs.

āḥā en seχem en ḥen-f er-es χer ḥāt

Rising up gained possession his Majesty of it before his

menfitu-f maa ȧn sen ḥen-f ḥer seχem

army. [When] saw they that his Majesty [was] for gaining

er-es *ȧu - sen* *ḥer* *ȧft* *em* *ḳebḳebi*

possession of it, were they for fleeing headlong

er *Māk̄θȧ* *em* *ḥrȧu* *en* *sent* *χaā-*

into Megiddo with faces of fear, they forsook

en - sen *sesemut - sen* *ureret - sen* *nu* *nub* *ḥer*

their horses [and] their chariots of gold upon

ḥet *āṭḥu - tu* *set* *em* *tebteb*

silver, drawn up were they by the strings

ḥebs - sen *er* *temȧ* *pen* *ȧst* *χetem*

of their garments into town this, for behold {had shut the gates}

en *na* *en* *reθ* *temȧ* *pen* *ḥer* *āṭḥu-*

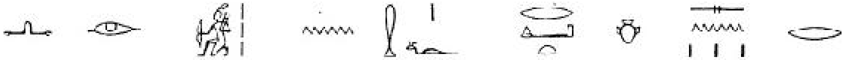
certain of the people of town this, [and] they drew

sen *em* *ḥebs* *er* *θebθeb - seθ*

up [them] by [their] garments to hoist them

er *ḥer* *er* *temȧ* *pen* *ȧst* *ḥa*

over [the walls] into town this. And behold in truth



ȧn ȧri menfitu en ḥen-f ertāt ȧb - sen er

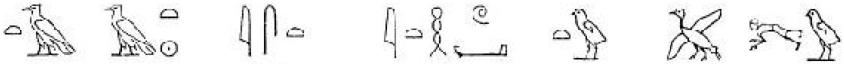
not made the soldiers of his Majesty to give their {hearts / minds} to

ḥaq na en χet en na χeru

capture any of the things (*i. e.*, spoil) of the degraded ones,

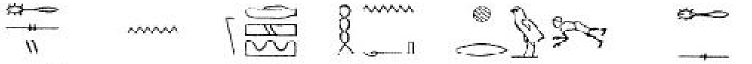
ȧu - sen ḥer āq er Mākθȧ em

[for] they were for entering into Megiddo at



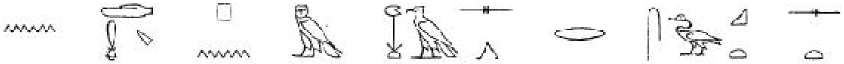
ta at ȧst ȧtḥu - tu pa χeru

the moment, (*i. e.*, immediately) and then [while] they were drawing up the degraded



χasi en Qeteš ḥenā χeru χas

{and abominable men} of Kadesh, and the degraded and abominable



en temȧ pen em χas er seāqet - set

of town this in haste to make enter them

er temȧ pen ȧu sent ḥen-f em ḥāt-

into town this, was the fear of his Majesty in their

sen ȧu āāui - sen beteš maa - sen

members, were their hands powerless [when] they saw

seku en χu - f àm - sen

the destruction [wrought] by his uraeus crown among them. [They]

āḥā en ḥaq sesemut - sen urerit - sen nu

rose up and captured their horses, their chariots of

nub ḥer ḥet āri māsi māhut - sen

gold upon silver, and made to pass into captivity their peoples,

qennu - sen ster em seθesi mā

and their mighty men lay prostrate upon their backs dead like

remu em qāḥ šen neχt en

fishes on the river bank, {and the warriors} mighty of

ḥen-f ḥer àp χet àru . . . . .

his Majesty [were] for counting the spoil belonging to them.

seqer ānχ CCCCXLI tet LXXXIII sesemut

Captives living 441; hands 83; horses

MM XLI mesit ent sesemut CXCI

2041; the young of horses 191;

ābare *VI* *renpet* *ureret* *bak-θ*
stallions 6; horses . . . . . .; a chariot worked

em *nub* *tebu* *em* *nub* *ureret* *nefert*
with gold, and a seat of gold; a chariot beautiful

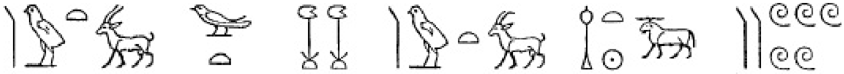
bak-θ *em* *nub* *en* *ser* *en* *Makθ* *ureret*
worked with gold of the prince of Megiddo; chariots

nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*
beautiful worked with gold of the sons {of wretched creature} that

XXX *ureret* *en* *menfitu-f* *χas* *DCCCXCII* *temt*
30; chariots of his soldiers vile 892; in all

DCCCCXXIV *χemt* *meses* *nefer* *en* *aba* *en*
924; of bronze a coat of mail fine of battle of

χer *pef* *pet* *DII* *untu* *CCXCVII*
{wretched creature} that; . . . . bows 502; . . . . calves 297;



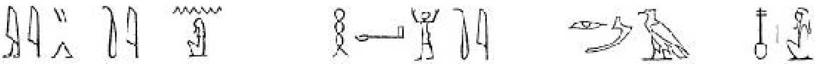
āut *neteset* *MM* *āut* *hetet*
beasts small 2000; beasts white 20500.

SPEECH OF ȦMEN-RĀ THOTHMES III.

[XVIIIth dynasty.]

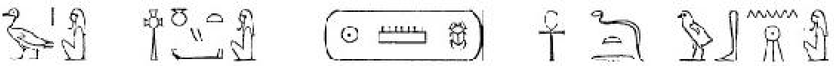
met' ȧn Ȧmen-Rā neb nest taiu

Saith Ȧmen-Rā, the lord of the thrones of the world :



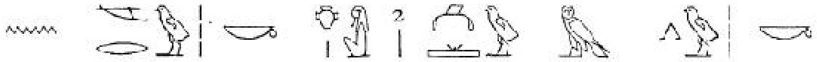
i - θȧ - nȧ ḥa - θȧ maa nefer-ȧ

Come thou to me [and] make glad thyself [at] the sight {of my beauty,}



sa-ȧ neχt-ȧ Men-χeper-Rā ānχ t'etta uben-ȧ

my son, my brave one, Men-kheper-Rā (Thothmes III.) living for ever! I shine

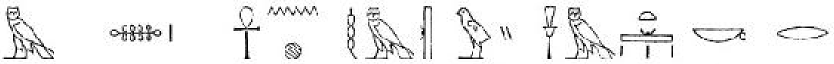


en meru - k ȧb-ȧ āu em iu (?) - k

through love for thee, my heart rejoiceth at thy comings

neferu er erper-ȧ χnem āāui ḥāu-k

happy to my temple. {I have united} my two hands to thy body



em sa-ȧ ānχ netem - ui seχemet - k er

in my protection living, doubly sweet is thy form unto

ḥenbet-à smen-à ṫu em unun-à

my divine body. I have stablished thee in my dwellingplace,

bi - à - nek ṭā-à - nek qent neχt

I have made thee a wonder. I have given to thee power and victory

er set nebt ṭā-à baiu-k senṭu - k

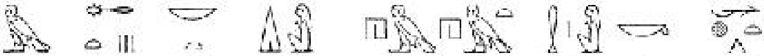
over foreign lands all. I have given thy will and the fear of thee

em taiu nebu ḥerit - k er ḳeru

in lands all, they fear thee to the limits

4 *seχent ent pet aaāāui - à šefšef - k*

of the four pillars of heaven. I have magnified the terror of thee



em χat nebt ṭā-à hembemet ḥen - k χet

in bodies all, I have given the report of thy majesty among

pet paut uru set nebt ṭemt

{the nine foreign peoples.} The nobles of foreign nations all in totality [are]

em χefā - k 5 *āāui - à āāui - à ṫes - à*

in thy fist. I have stretched out my hands, mine own,

ennuḥu - ā - nek setet mater - ā Ȧnti Kenset

I have bound for thee with cords, I have led captive Ȧnti of Nubia

em ṭebāu χau meḥta em ḥefnu em

by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of

seqer ṭa - ā χer reqi - k χer

prisoners. I have made to fall thy opponents beneath

tebtiu - k ṭātā - k šenθiu χaka-ābu

thy sandals. Thou didst destroy the companies of rebels

mā utu-ā nek ta em āu - f

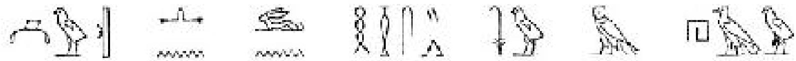
even as I commanded for thee the earth in its length

usχ - f āmentiatu ȧbṭatu χer ȧuset

and [in] its breadth. {Those of the west and} {those of the east [are]} under the place

ḥrā - k χent - k set neḥt ȧb - k

of thy face. Thou hast trodden under foot lands all, thy heart is



āu ȧn un pesi su em hau

glad, not were penetrated they [until] in the time

ḥen - k ȧ-ȧ em semi χper - k

of thy Majesty. I made myself [thy] guide [when] thou wentest forth

er sen ṭa - nek mu-ur 8 *Neherni*

to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

em neχt em user uṭu - nȧ - nek

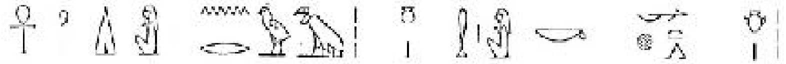
in victory [and] in might. I have commanded for thee [that]

seṭem - sen hemhemet - k āq em

they may hear the noise of thee entering into [their]

baba ḥeq - nȧ fent - sen em nef en

huts (*or* holes), I have removed their noses from the breath of



ānχ 9 *ṭā - ȧ neru nu ḥen - k χet ȧbu-*

life. I have made the terror of thy majesty enter into their

sen χut - ȧ ȧmt ṭep - k sesun - s

hearts. My uraeus crown is on thy head, it burneth with fire

set ȧri - s ȧseb ḥaq em

them, it maketh [thee] to lead away captives from among

nebȧu *Qet* *ȧmem - s* *ȧmu*

the wicked of the peoples of Qet, it burns up those who are among

nebu - sen *em* *nesut* *seṭen-s* *ṭepu* *Āmu*

their lords with fire, it cutteth off the heads of the Āmu,

ȧn *nehu - sen* *χer* *ȧteses* *en*

not can they escape, [it] overthroweth {him that cometh within the compass} of

seχemu - s *ṭā-ȧ* *rer* *neχt - k* *em*

its power. I have made {to go round about} thy victories among

taiu *nebu* *sehetet* *ṭept - ȧ* *em* *en* *ḥā - k*

lands all, shining with my crown upon thy body.

ȧn *χeper* *beṭṭa - k* *er* *ṡenentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.

iu - sen *χer* *ȧnnu* *her* *pesṭu - sen* *em*

They come having offerings upon their backks with
(*i. e.*, peoples)

kesu *en* *ḥen - k* *mā* *uṭu - ȧ*

homage to thy Majesty even as I have commanded

ṭa-à *betes* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near

ḥau - k *maχa* *en* *àbu - sen* *ḥāu - sen*

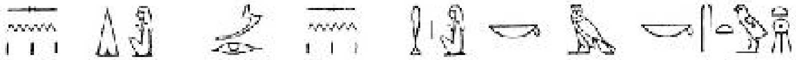
unto thee, burned their hearts, their limbs

sefau 13 *i - nà* *ṭa-à* *ṭāṭā - k* *uru*

quaked. I came, I made thee to smite the princes

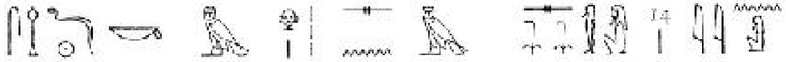
Ṭaḥ *sek - à* *set* *χer* *ret - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their



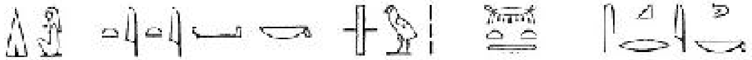
sen *ṭā - à* *maa - sen* *ḥen - k* *em* *kesṭut*

lands. I made to look them upon thy Majesty as a ray of light,



seḥeṭ - k *em* *ḥràu - sen* *em* *senen-à* 14 *i - nà*

thou didst shine upon their faces as my divine image. I came,



ṭa - à *ṭāṭā - k* *āmu* *Satet* *seχerà-k*

I made thee to smite those who are in Asia, {I made thee to take captive}
(*i. e.*, the dwellers)

tepu *Āmu* *nu* *Reθen* *ṭā - à* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see

ḥen - k āper em χāχer - k seśep-k χāā

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons

āba ḥer urerit i - nà țā-à țàțà - k

[and] fight upon [thy] chariot. I came, I made thee to smite

ta àbtet χent - k entau em uu

the land of the east, thou didst trample down those in the regions

nu Ta-neter țā - à maa - sen ḥen - k mà

of Ta-neter. I made them to look upon thy Majesty as one

seśeț sba set bes - f em seśet

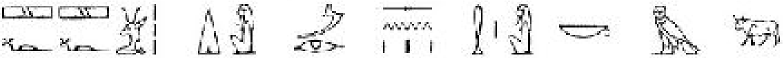
circling [like] a star and pouring out his radiance in fire,

țā - f àțet - f i - nà țā-à țàțà - k

he giveth forth his dew. I came, I made thee to smite

ta Àmentet Kefa Àsebi χer

the land of the west, Phoenicia and Cyprus hold [thee]



śefśef țā - à maa - sen ḥen - k em ka

in fear. I made them to look upon thy Majesty like a bull

renp mes ȧb sept ābui ȧn ha entuf

young, firm of heart, provided {with horns,} not can he be approached.
(*i. e.*, full of valour)

17

i - nȧ ṭā - ȧ ṭeṭā - k ȧmu nebu - sen

I came, I made thee to smite those who were among their lords,

taiu nu Māθen set ḥer senṭ-k

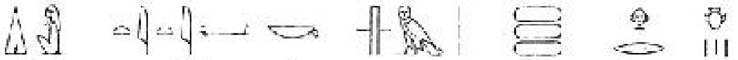
the lands of Maθen trembled having fear of thee.

ṭā - ȧ maa - sen ḥen - k em ḥepi neb

I made them to look upon thy Majesty as the crocodile, the lord

senṭ em mu ȧn teken entuf 18 *i - nȧ*

of terror in the waters, not can be approached he. I came,



ṭā - ȧ ṭeṭā - k ȧmu ȧaiu ḥer ȧbu

I made thee to smite the dwellers {in the islands} in the midst

Uat-ur χer hemhemet - k ṭā - ȧ maa-

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)

sen ḥen - k em neṭeti χāāu ḥer pesṭu

upon thy Majesty as the avenger [who] stands upon the back

en ema - f 19 *i - nā ṭā-ȧ tātā - k*
of his victim for sacrifice. I came, I made thee to smite

θeḥennu taiu Uθena en seχem baiu - k
Thehennu, the lands of Uthena are in the power of thy will.

ṭā-ȧ maa - sen ḥen - k em maȧḥes
I made them to look upon thy Majesty as a raging lion,

āri - k set em χart χet
thou didst make them [to go] into [their] holes in passing through

ānt - sen 20 *i - nā ṭā - ȧ tātā - k*
their valley. I came, I made thee to smite

peḥuu šenent šent ur ārf em
the out-lying swamps, the circle {of the boundary / of the great water} is bound up in

χefā - k ṭā-ȧ maa - sen ḥen - k em neb
thy fist, I made them to look upon thy Majesty as the lord

ṭemat Ḥeru θet em ṭekḥet - f er merer-f
of pinions, Horus carrying off with his glance {what he pleaseth.}

21

i - nā *tā - ā* *tātā - k* *āmu* *ḥā*

I came, I made thee to smite the dwellers in the foremost

en *sen* *ḥu - k* *ḥeru* *śā* *em*

parts of them, thou hast seized the dwellers on the sand as

seqerā *āny* *tā - ā* *maa - sen* *ḥen - k* *mā*

captives living. I made them to look upon thy Majesty as

sāb *qemā* *neb* *mesi* *ḥapatī*

a jackal of the south, the lord of quick motion, a stealthy runner

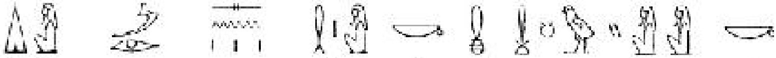
22

χens *taui* *i - nā* *tā-ā* *tātā - k*

passing through the lands. I came, I made thee to smite

Ānti *Kenset* *er - men* *em* *Śat* *em* *amemet - k*

the Anti of Nubia as far as Shat [is] in thy grasp.



ta-ā *maa - sen* *ḥen - k* *mā* *senui - k*

I made them to look upon thy Majesty as thy two divine brethren,

23

ḥenī - nā *āāui - sen* *nek* *em* *n . . .* *seni - k*

I have united their two hands unto thee in . . . . . ., {thy two divine sisters}

țā - nȧ   sen   em   sa   ḥa - k   āāui   ḥen-ȧ

I have given them as a protection {behind thee.} The hands {of my Majesty}

ḥer   ḥert   ḥer   seḥer   ṭut   țā - ȧ   χut - k

are in heaven above to drive away evil. {I have given} {thy glorious strength,}

sa - ȧ   merer - ȧ   ka   neχt   χā   em   Uast

my son, my beloved one, O bull mighty diademed in Thebes,

utet - nȧ   em   24   Teḥuti-mes   ānχ   t'etta

I have engendered with [my body] Thothmes, living for ever,

ȧri - nȧ   mereri   nebt   ka-ȧ   seāḥā - nek

who did for me wish every of myself. Thou hast raised up

aunen - ȧ   em   kat   neḥeḥ   seāau   sensex

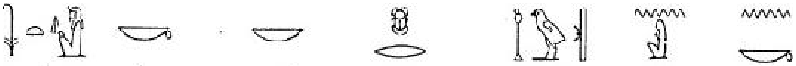
my dwelling in work everlasting, (i. e., work which shall last for ever) {making it longer} and broader

er   pat   χeper   seb   ur   25   seḥeb

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}

neferu   en   Ȧmen-Ra   ur   menu - k   er

the beauties of Amen-Rā, great are thy monuments more



suten - k neb χeper utu - nȧ - nek

than [those of] king any that hath existed. I commanded thee

ȧrit - set ḥetep - ku ḥer - s smen-ȧ

to make them, and thou hast been content thereat. I have established

tu ḥer ȧuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt

. . . .

k ānχ

guide living . . . . . .

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]

Re en tem ertāṭ sebi χat ent suten

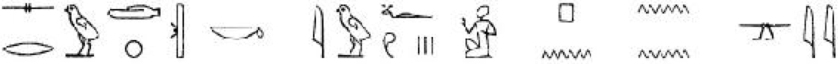
Chapter of not allowing to pass away the body of king

Rā-men-χeper em neter χert ṭeṭ - f ȧnetʻ en ḥrā - k

Rā-men-kheper in the underworld. He saith: Homage to thee,

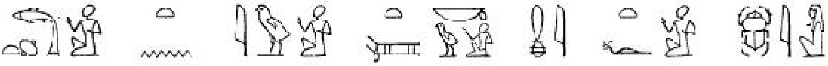
ȧtef - ȧ Ȧusȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,



seruṭ - k ȧuf - ā pen ȧn sebi

make thou to germinate my flesh this. Not let pass away



χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ tef-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,

māti - ā pu ati sebi - f māā ārek

a type to me in that without decay is he. Come, therefore,

seχem — *nefu - à* — *erek* — *neb* — *nefu* — *θen*

provide breath for me then, O lord of breath; {O [thou who] art] greater}

er — *māta-f* — *tettet* — *erek* — *nub - kuà*

than those like unto him. Stablish [me] therefore, [and] mould me

em — *neb* — *qeresi* — *tā - k* — *ha - à* — *er*

like the Lord of the tomb. Grant thou that I may walk for

neheh — *mà* — *ennu* — *āri - nek* — *hena*

ever and ever according to that which thou didst do unto

tef - k — *Tem* — *àn* — *sebi* — *χat - f* — *pa*

thy father Temu; not did pass away his body [for] he it is

pu — *ati* — *sek - f* — *àn* — *āri - à* — *mestetet - k*

who is without diminution. Not have I done {what is hateful to thee,}

haui — *meru - à* — *ka - k* — *àn* — *uān - f*

may verily I have loved thyself; not may he reject

uà — *sehet - kuà* — *em-χet-k* — *tem - à*

me. Perfect me after thy likeness, and let not be to me

ḥuau mā enmu āri - k er neter neb
corruption like that which thou doest to god every and

netert nebt ān ertā - kuā en semamu
goddess every. Do not give me over to slaughterer

pui āmi kebau semam ḥāu
that who is in the torture chamber (?), making dead the members,

seχenen āmen χeba en χat
making [them] helpless, hidden, inflicting harm on bodies

āšt ānχ em semam ānχet āri
many. Life [ariseth] from slaughter, the life which performeth

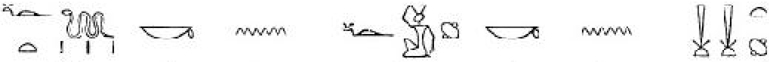
āput āru utut-f ān ertā - kuā en
[his] message and doeth his command. Do not give me over to

tebā - f ān seχem - k ām - ā āu-ā em
his fingers. Do not gain the mastery over me. I am under

utu - k neb neteru ānet ḥrā - k ātef - ā
thy command, O lord of the gods. Homage to thee, O my father

Åusår unen ḥāu - k ån ḥua - k ån

Osiris! Exist thy members. Not didst thou decay. Not didst become



fet - k ån fa - k ån sensent-

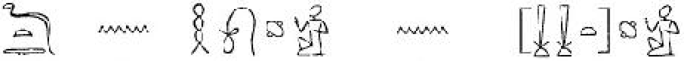
thou worms. Not didst thou rot away. Not didst thou suffer

k ån åmmek - k ån χeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into

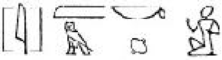
fentu nuk Χeperå unen ḥāu - å er

worms. I am Khepera, shall exist my members for



ṫetta ån ḥua - å ån sensent - å ån

ever. Not shall I decay, not shall I suffer corruption, not shall I



åmmek - å

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.

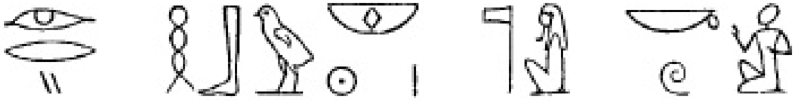
[XVIIIth dynasty.]

àri - nek *ḥemt* *àaṭāṭàu* *àri - set-*

I. Make to thyself a wife (*I. e.,* marry) being young, [and] she will make

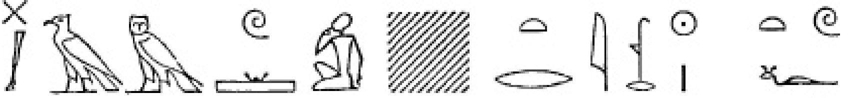
nek *sa - k*

for thee thy son.



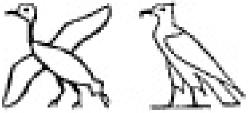
àri *ḥebu* *neter - ku*

II. Perform the festival of thy God,



nemamu *trà - tuf*

renew [it in] its season.

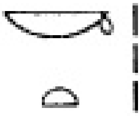


pa

III. The

ennu *iu* *tutu* *uχaχ* *seķepu*

time [once] past one seeketh to grasp



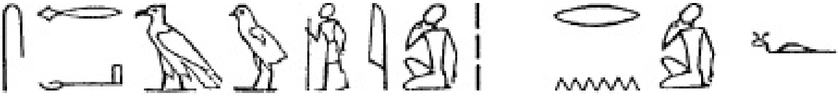
ket

others [in vain].

IV.

à *àru* *su* *pa* *neter* *er*

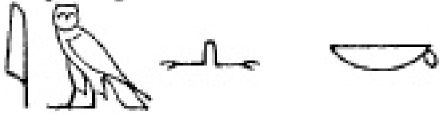
Whosoever doeth it the God [is] for



seāāaua *ren - f*

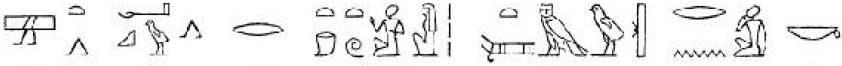
magnifying his name.

V.



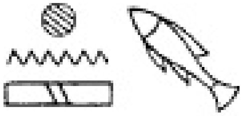
àm - k

Not do thou



šemt *āq* *er* *tetau* *temu* *ren - k*

go to enter among the many that may not thy name



χenš

stink.

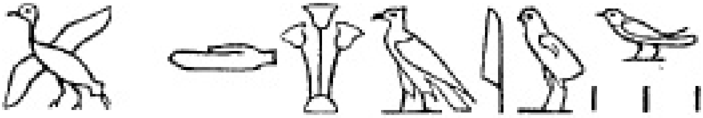
VI.

ȧm - k ušebut en ḥer

Do not thou make answer to a master

qenṭet ȧ ṭeṭ pa netem ȧu-f ṭeṭ

angry. O speak that which is soft while he is uttering



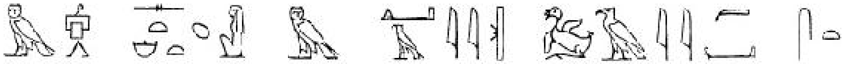
pa teḥaȧu

that which is of wrath.

VII.

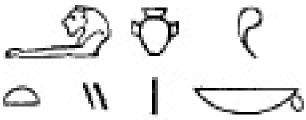
ȧm - k šemu

Do not thou follow



em-sa set-ḥemi em ṭaai ṭaai - set

after a woman, do not allow to seize her



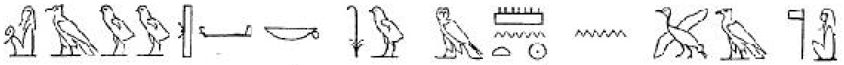
ḥāti - *k*

thy heart.

VIII.

àmmā *su* *en* *pa* *neter*

Give thyself to the God,

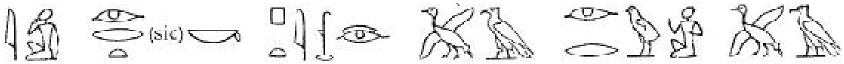


sauu - *k* *su* *em* *ment* *en* *pa* *neter*

keep thyself daily for the God,

àu *tuauu* *mà* *qeṭi* *pa* *haru*

being to-morrow like as this day.

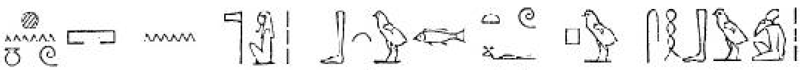


ā *maat* - *k* *petrà* *pa* *àru* *pa*

O let thine eye consider the work of the

neter *àu-f* *ḥetau* - *f* *pa* *ḥetau* - *tu*

God. He despises whosoever {sheweth contempt [for Him].}

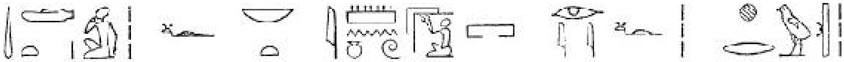


χennu *en* *neteru* *betu* - *tuf* *pu* *seḥebu*

IX. The sanctuary of God abhorred by it are festal cries.

senemeḥu - *nek* *em* *àb* *mert* *àu*

Make thou supplication with a heart loving, being



meṭet - f *nebt* *ȧmennu* *ȧri-f* *χeru-*

its petitions all in secret, and he will perform thy

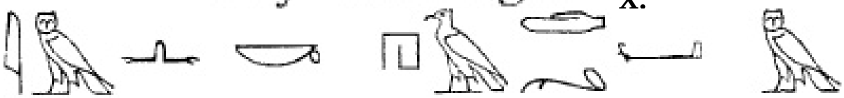
tuk *seṭemu - f* *ȧ* *ṭeṭ - tuk* *sešepu - f*

affairs, he will hear that which thou sayest, he will receive

uṭennu - tuk

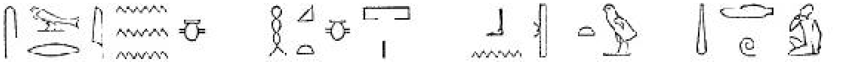
thy offerings.

X.



ȧm - k *haṭ* *em*

Do not thou put thyself into

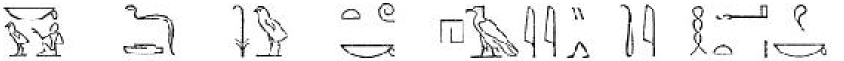


seurȧ *ḥeqt* *ben - tu* *meṭu*

the house of drinking beer. An evil thing are the words

semāi *sen* *per* *em* *re-k* *ȧn* *reχ-*

reported second-hand coming forth from thy mouth, not knowing



ku *ṭeṭ* *su* *tuk* *hai - θȧ* *ḥāt - k*

thou have been said they by thee. Having fallen thy members

sau *ȧn* *ki* *ṭāi* *ṭet - tuk*

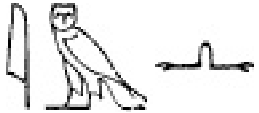
are broken, not another giveth the hand to thee.

nai - k | *ȧri* | *seurȧ* | *set* | *āḥā*

Thy companions [in] drink they stand up

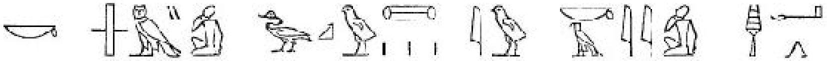
ṭeṭu | *ḥerȧu* | *pai* | *seurȧ*

saying, "Away with this drunkard". **XI.**



ȧm-

Do not

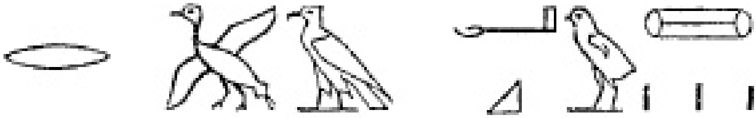


k | *ȧmi* | *āqu* | *ȧu* | *kai* | *āḥā*

thou eat bread being another standing,

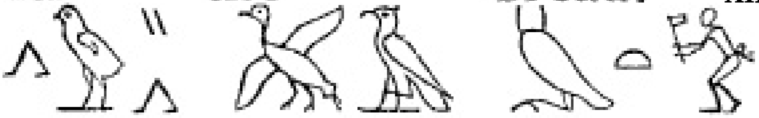
em-tuk | *temu* | *ȧāut - nef* | *ṭet - tuk*

thou not stretching out to him thy hand



er | *pa* | *āqu*

with the bread. **XII.**



iui | *pa* | *met*

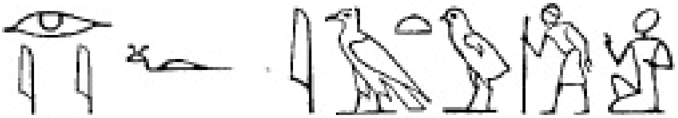
Cometh death

χerpu - f *pa* *neχenu* *pa* *enti*

it seizeth the babe which is

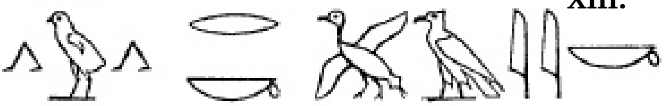
em *qenȧu* *mut-f* *mȧ* *pa* *enti*

on the breast of his mother as well as him that



ȧri - f *ȧatu*

hath become an old man. XIII.

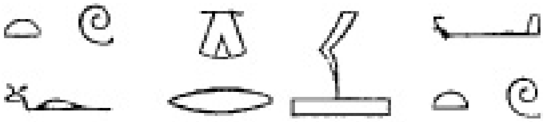


iu *erek* *paik*

[When] cometh to thee thy

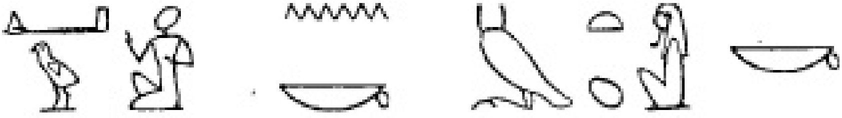
ȧput *er* *ȧtai - k* *qemu-*

messenger [of death] to carry thee off, be thou found



tuf *ḳer - tu*

by him ready. XIV.



ṭāu - ȧ - nek mut - k

I gave to thee thy mother,

faȧu su mȧ faȧu su ṭātu

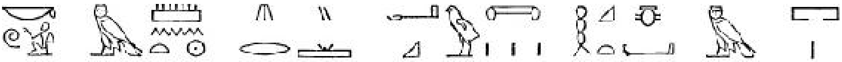
and she bore thee as she bore thee. She placed

su er at sebai em - χet sebait-

thee at the house of instruction for the sake of thy instruction

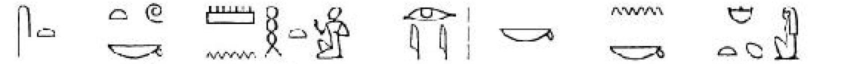
tuk er anuu ȧu - set men-iu er ḥer-

in books, was she constant for



ku em-ment χeri āqu ḥeqt em per-

thee daily having cakes and beer from her

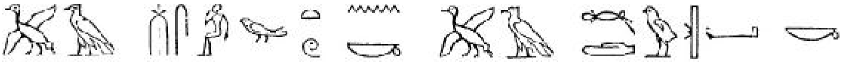


set tuk menḥet āri - k nek ḥemt

house. Thou hast grown up, thou hast married for thyself a wife,

ḳert - tu em per - k ȧmmā maaiui-tuk en

thou art master in thy house, prithee cast thy two eyes on

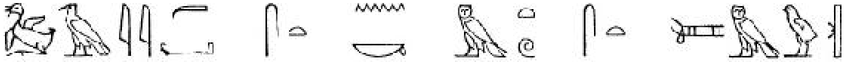


pa mes - tu - nek pa seseṭu - k

her who gave birth to thee, and who provided thee with

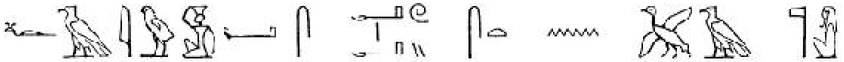
nebt mā qet ārit mut - k em ṭāi

all things, as did thy mother [for thee]. Do not cause



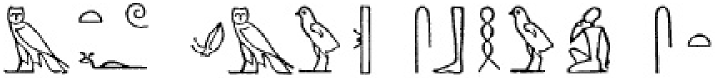
ṭāi - set - nek em-tu set temu

to chide her thee, that she may not



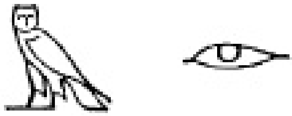
faāu - s āāui - set en pa neter

lift up her two hands to the God,



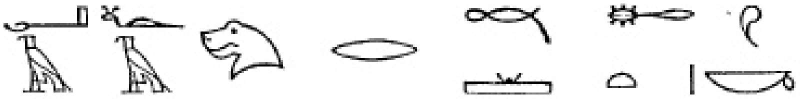
em - tuf setemu sebeḥu - set

and he hear her petition [and punish thee].



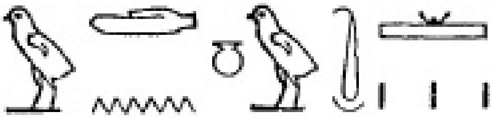
em āri

XV. Do not make



āafa er meḥ χat - k

{thyself a greedy beast} to fill thy stomach.

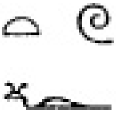


uṭennu

XVI. In making offerings

neter-ku *sau - tu* *er* *na* *betau-*

to thy god guard thyself from the things [which] are abominated



tuf

XVII. by him.

em *ȧri - k* *reqait*

Not do thou make railing accusations,

uhanu *reθ* *ḥer* *nes-f*

the means of ruin of a man are on his tongue.

ȧm - k *ḥems* *ȧu* *ki* *āḥā* *ȧu-f*

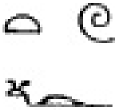
Do not thou sit being another standing, he being

ȧatu *ȧrek* *em* *re* *pu* *ȧu - f*

older than thou, even if it be that

seāāauiā - k āref em āaut-

thou art greater than he in his position.



tuf

XVIII.

uχaχ - nek ḳer

Follow thou after silence.

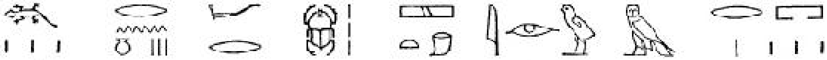
HYMN TO OSIRIS.

[XVIIIth dynasty.]

1

ȧnet' *ḥrȧ - k* *Ȧusȧr* *neb* *ḥeḥ* *suten* *neteru*

Homage to thee, Osiris, lord of eternity, king of the gods,



āšt *rennu* *t'eser* *χeperu* *šeta* *ȧru* *em* *erperu*

of many names, holy of form, hidden of attribute in the temples,

šepses *ka* *pu* *χent* *Ṭeṭṭeṭ* *ur* *χert*

the sacred of *ka* is he, dwelling in Tattu, (*i. e.*, Mendes) {the mighty one} contained

2

em *Seχem* *neb* *hennu* *em* *Ȧti*

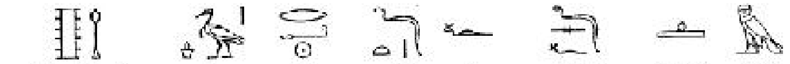
in the shrine Sekhem, the lord of praises in the nome of Ati,

χent *t'ef* *em* *Ȧnnu* *neb* *seχau* *em*

at the head {of what is produced} in Annu, (*i. e.*, Heliopolis) the lord {of whom mention is made} in

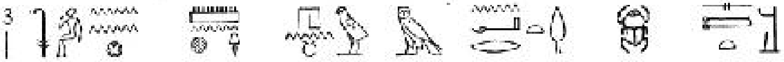
Maāti *ba* *šeta* *neb* *Qerert* *t'eser* *em*

Maāti, the soul hidden, the lord of Qerert, the holy one in



Aneb ḥeṭ ba Rā ṭet - f ṭesef ḥetep em

[the city of the] White Wall, the soul of Rā, his body his very own, resting in

3 

Ḥenen-su meny ḥennu em nārt χeper seθet

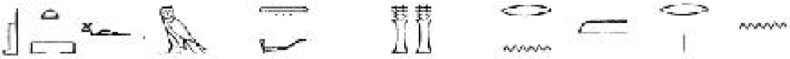
Ḥenen-su, beneficent one, praised in Nārt, making to ascend

ba - f neb ḥet-āa em χemennu āa nerāu

his soul, the lord of the Great Temple in Khemennu, (*i. e.*, Hermopolis) the mighty one of terror

em Šas-ḥetep neb ḥeḥ χent Åbṭu ḥer

in Shas-ḥetep, the lord of eternity, the dweller in Abtu (*i. e.*, Abydos). The path of



åuset - f em Ta-ṭesert ṭeṭṭet ren em re en

his seat is in Ta-tchesert, stablished of name in the mouth of

reθ paut en taui tem ṭef

mankind, the matter (or substance) of the two lands, the god Tmu [who] feedeth

kau χent paut neteru χu menχ emmā

ka's in the presence of the companies of the gods, a *khu* beneficent among

χu χenp en nef Nu mu - f χent - nef

khu's. Draweth from him Nu his waters, he bringeth forth

meḥt meses nef er fent-f er ḥetepu

wind at eventide and air from his nostrils to the satisfaction

āb - f reṭet en āb - f meses - nef

of his heart; reneweth [its] youth his heart, he giveth birth to

χut tef sem - nef ḥert shau

the splendour of . . . . . . Obey him the heights of heaven {[and] the stars.}

seun - nef sbau āāiu neb ḥennu

He maketh to be opened to him the gates mighty, the lord of praises

em pet rest tuaau em pet meḥtet āu

in heaven southern, the one adored in heaven northern.

χemu - seku χer āuset ḥrā - f āuset - f

{The stars which} never set [are] under the place of his face, his seats

pu āu χemu urṭu per - nef ḥetep em

are those which never rest. Come to him offerings at

utu en Seb pautii ḥer tua - f shau

the command of Seb. {The divine companies are} for praising him, the stars

tuat *em* *sen - ta* *ṭaṭat* *em*

of the *tuat* are [making] adoration [to him], the ends of the earth

hesu *ṭera* *em* *θebḥu* *maa-*

pay homage and the limits of heaven {make prayers [to him when]} they

sen *su* *nai* *ȧm* *ṭepsiu* *her* *ner-*

see him. Those who are among the holy ones are for fearing

nef *tauī* *ṭemt* *her* *erṭāt - nef* *ȧa* *em*

him, the world whole [is] for giving to him praise when

χesefu *ḥen-f* *sāḥ* *χu* *χent* *sāḥu*

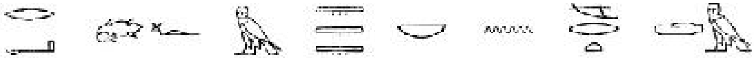
meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,

uaḥ *ȧaut* *smen* *ḥeqt* *seχem* *nefer* *en*

and endowed {with divine office,} stablished of dominion. Form beautiful of

paut *neteru* *am* *ḥrā* *merer* *maa - nef*

the company {of the gods,} gracious of face, beloved by him that seeth him,



erṭā *senṭ-f* *em* *taiu* *neb* *en* *mert* *ṭem*

[he] giveth his fear in lands all by {reason of [his] love,} they all

ka - sen ren - f er ḥāt ḳerp - nef

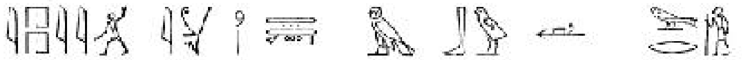
proclaim his name before [every name], {make offerings} unto him

nebu neb sexau em pet em ta

all peoples, the lord of commemorations in heaven [and] in earth,

āsi hi em Uak āru - nef

[to him] are {many shouts of gladness} in the Uaḳ festival, make to him



āhhi ān taiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,
(*i. e.*, unanimously)

tep en sennu - f seru en paut neteru

the first of his brethren, the prince of the company {of the gods,}

smen maāt χet taui erṭa sa ḥer

stablisher of right and truth in the world, placing [his] son upon

nest - f āa en āt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}

Nut āa pehpeh sexer - f Sebā āhā

Nut, the great of courage, he overthroweth the Fiend, he riseth and

10 *sma - f χeft - f ertā senṭ - f em χeru - f*
slaughtereth his enemy, he placeth his fear in his adversary,

ȧn ṭeru . . . . men ȧb reṭ-
[he] carrieth off the boundaries . . . . . ., [he is] fixed of heart, his legs

f seθet (?) āuāu Seb suten-it taui
are raised up; [he is] the heir of Seb {and of the kingdom} of the world.

maa - f χu - f seutu - nef nef sem
He hath seen his powers, he hath given command to him to direct

11 *taiu en em ā er uah en sep*
the lands by [his] hand as long as the abiding of {times and seasons.}

ȧri - nef ta pen em ā - f mu - f nef - f
He hath made earth this with his hand, its waters, its air,

sem - f menment - f nebt pait nebt
its vegetation, its cattle all, [its] birds all,

χeponen nebt ṭetfet - f āaut - f
[its] fishes all, its creeping things [all], its four-footed beasts [all].

set semaāu en sa Nut taiu

The mountain land belongs by right to the son of Nut, {and the two earths}

heru her seχā her nest ent tef mā Rā

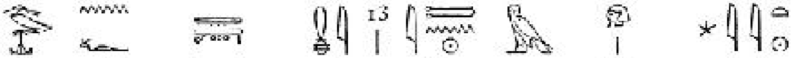
rejoice to crown [him] upon the throne of [his] father like Ra.

uben - f em χut ertā - f sehep en her

He riseth on the horizon, he giveth light through

kek sehef - nef šu em tuti-f

the darkness, he sendeth forth light [and] radiance by his plumes,

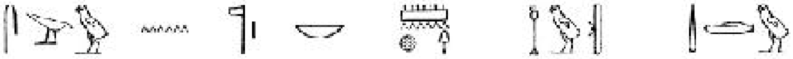


bāh - nef taui mā āten em tep tuaii

{he floodeth [with light]} the two lands like the disk at the earliest dawn.

hef - f tem - nes hert senen sbau

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,



semu en neter neb menχ utu metu

the guide of god every. {[He is] gracious} of command and word,

hesi en paut neteru āat merer paut neteru

the favoured one of {the company of the gods} great, beloved {of the company of the gods}

netesef âri en sent - f makei - f seperit

little. Hath made his sister protection for him, driving away

xeru sehemet sepu seśet xeru em

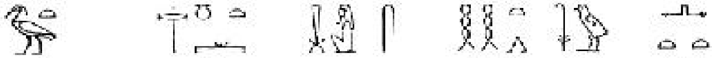
[his] enemies, turning back evil hap, pronouncing the word with

xu re - s âqert nes ân uh en

the strength of her mouth, strong of tongue, not fallible in

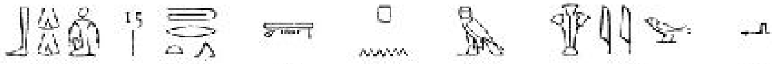
metu semenxet utu metu Auset

speech. Acting beneficently by command and word [is] Isis,



xut netet sen - s heh-et su âtet

the mighty one, the avenger of her brother. Seeking him without



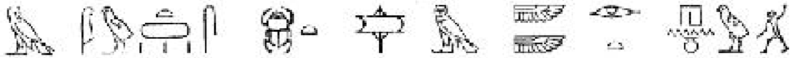
bekek reret ta pen em hai ân

rest, going round earth this with cries of grief, not

xen - nes ân qemtu - s su ârit šut

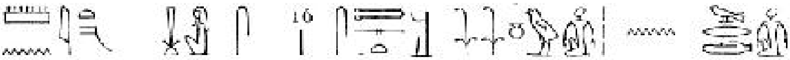
alighted she not had she found him. Making light

(*i. e.*, until she had found)



em šut - s xeperi nefu em tenh ârit hennu

with her hair, {making to become} air by [her] wings, making cries



menāt sen - s seḥeset enenu en urṭ-

doleful [for] her brother. Stirring up the inactivity of the still-

āb χenpet mu - f ȧrit āu seneḳet

heart, she drew off his essence, she made an heir, she suckled

neχen em uāāu ȧn reχ bu - f ȧm

the babe in loneliness, not was known his place there,

beset su ā - f neχtu em χent ḥet

grew he. His hand is mighty within the house

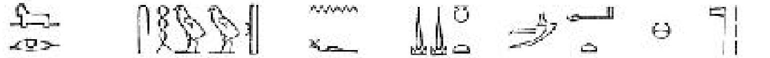
17

Seb paut neteru ḥer reš sep sen iui Ȧusȧr

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'

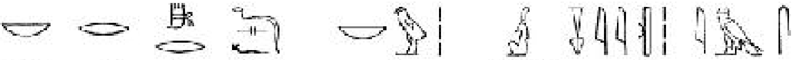
sa Ḥeru men ȧb māāχeru sa Ȧuset āu

son Horus, fixed of heart, victorious, the son of Isis, the heir



Ȧusȧr seḥuu - nef ṭaṭat maāt paut neteru

of Osiris. Gather together to Him the princes of Maat, {the company of the gods,}



Neb - er - ṭer ṭesef nebu Maāt sami ȧm - s

and Neb-er-tcher himself, and the lords of Maat, assemble therein,

18

māk ḥaiu āsfet seneṭ'emu em ḥet ent

verily those who repulse iniquity rejoice in the house of

Seb er erṭāt āaut en neb - s suteni

Seb to award dignity and rank to its lord, the sovereignty

en maāt-s nef

of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

suten ḥetep tā Āmen-Rā neb nest

I. May a royal oblation give Amen-Rā, the lord of the thrones

taiu pautti en sep tep χent Āptet

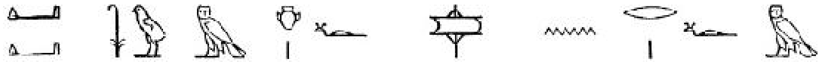
of the world, the matter of time primeval, dweller in the Apts,

seχem šeps χeper tesef Neb-er-ter em āuset-f

form sacred, creator of himself and Neb-er-tcher in seat his

nebt tā - f ānχ en mer - nef āaut en

every. May he give life to him that loveth him, and old age to him

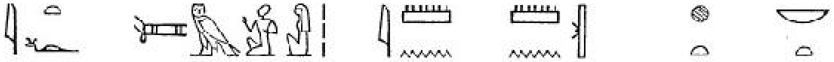


tātā su em āb - f nef en re - f em

that hath set him in his heart, and the breath of his mouth in

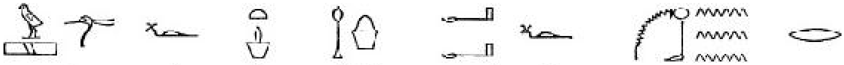
ḥesut - f ān feχ - nef χer tetta maa - f neter

his favoured one, not may he decay for ever. May he see the god,



ātef tememu Āmen men χet nebt

father of mankind Amen, the stablisher of thing every.

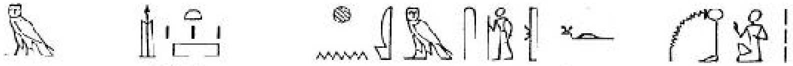


uś - f ta ḥet' āāui - f āb er

May he eat bread white, may his two hands be pure in

ṭuat en ṭua reχit ȧri - f ḥemset

the underworld in adoring celestial beings, may he make his seat



em āāiut χenemes - f ābu

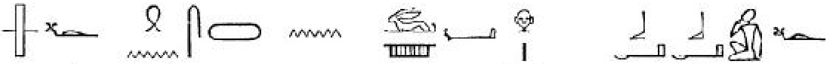
in the hall of columns, may he be associated with the priests and

neter ḥenu ṭā - sen nef āui em sti

prophets, may they give to him food offerings with drink offerings,

re mest er trȧ en χaiu

and bread and cakes for the season of the night.

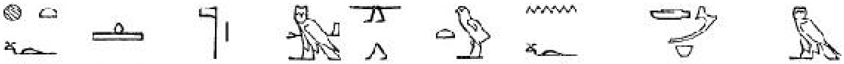


ȧm - f śens en un - ḥrȧ baba - f

May he eat the bread of the "Opening of the Face", may he converse

ḥenā ȧmtu ȧbet seśep - f sent em ment

with those who are in [their] month. May he receive cakes daily

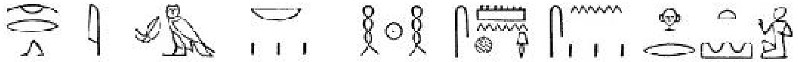


χeft ḥetep neter māś - tu - nef ṭema em

when setteth the god, may be brought to him a vessel of drink at

uben *tep* *χet em iut* *em - baḥ*

sunrise, and the choicest {of the things of those that come} into the presence.

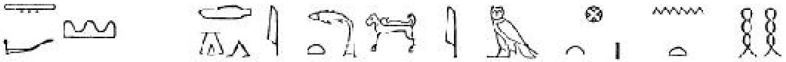


sper - à *setem* *nebu* *ḥeḥ* *semenχ - sen* *ḥert - â*

II. I have come to hear the lords of eternity, may build they my tomb

āq - à *per - à* *em maāχeru* *šes - â* *neb*

{[wherein] I may come} and may I go out in triumph. May I follow the lord

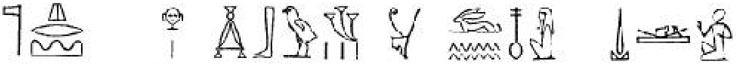


Ta-ṭeser *ṭek - à* *χat - à* *em* *nut* *ent* *ḥeḥ*

of Tatchsert, may I come to my body in the town of eternity

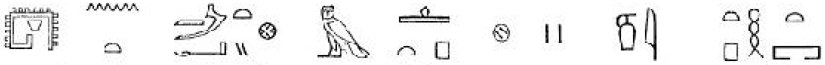
ḥenā *āb* *ṭuat* *sešep - à* *ḥetepet* *em*

with the opener of the underworld, may I receive offerings in



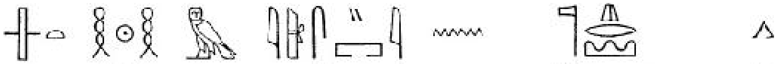
neter-χer *ḥer* *ṭebu* *en* *Un-nefer* *ṭa - â*

the underworld with the flowers of Un-nefer, may I pass through



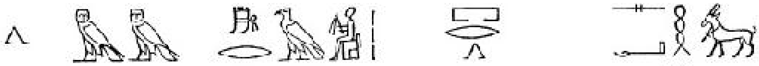
useχt *ent* *Maāti* *em* *ḥetep* *sep* *sen* *χnem-à* *ṭepḥet*

the hall of two-fold Maat in peace; twice. May I attain {to the shrine}



àmt *ḥeḥ* *em* *àst - à* *en* *Neter-χer* *āq*

in eternity in my tomb of the underworld, may I go in



per *emm* *tera* *per* *sāḥ*

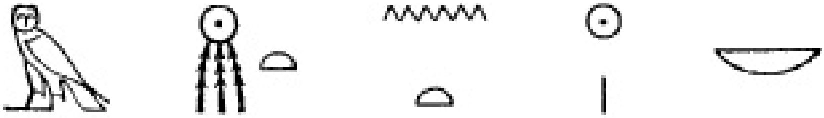
{and come out} among [my] ancestors, may come forth [my] glorified body,

šes - *f* *Ḥennu* *ṭerp* - *tuf* *em*

may it follow Hennu, may be offered to it from

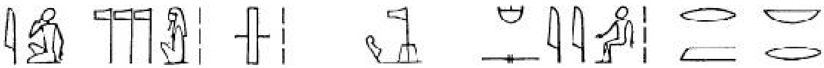
menṭiu *Ḥeru* *ta* *ḥeqt* *árp* *ḥer* *árt*

the breasts of Horus cakes, ale, wine and milk



em *ment* *ent* *hru* *neb*

daily day every.

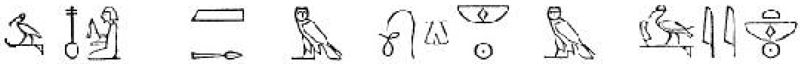


á *neteru* *ámu* *Neter-χert* *ḥemsiu* *er ķes* *Neb-er-*

III. Hail gods in the underworld, who sit near Neb-er-

ṭer *sețemiu* *tepet* - *re* - *f* *seχa* - *θen* *ān*

tcher, who hear his orders, remember ye the scribe

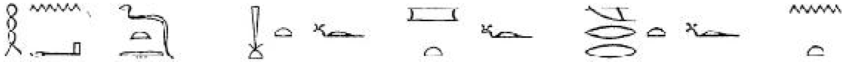


Teḥuti-nefer *maāχeru* *em* *Uaķ* *em* *Teḥutit*

Thoth-nefer, triumphant at the Uaķ festival, at the Thoth festival,

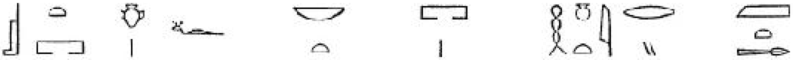
em *ḥeb* *neb* *en* *pet* *en* *ta* *er* *neḥeḥ*

at festival every of heaven [and] of earth for ever



ḥenā ṭetta sent - f mert - f merert - f ent

and ever, [and] his sister, his darling, who loved him, of



àuset àb - f nebt per Ḥent-àri maāχeru

the seat of his heart, the lady of the house, Ḥent-àri, triumphant.

FROM THE STELE OF TEHANNI, A SCRIBE.

[XVIIIth dynasty.]

I.

àu šes - nà neter nefer ḥeq maāt
I have followed the god beautiful, the prince of right and truth,

suten net Men-χeper-Rā àu maa - nà
{king of the North and South,} Men-kheper-Rā (*i. e.,* Thothmes III.) I have seen

neχtu suten àrit - nef ḥer setu nebt àn-
the victories {of the King [which]} he wrought over lands all. He

nef uru nu Ṭahi em seq[er]à ānχ
brought the nobles of Tchabi as captives alive

er Ta - merà ḥaq - nef ṭemàu - sen
to Egypt, he captured cities their

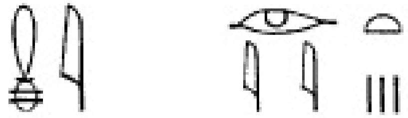
nebu šāṭ - nef mennu - sen àn set āḥā
all, he cut down their trees, not a country {rose in rebellion}

em hu - f nuk smen pa neχtu

during his time, I made permanent the victories

ȧrit - nef her set nebt ȧru em ān

[which] he wrought over country every, making [them] into writing



mȧ ȧrit

as [they] were made.

ān menfitu embah hen senehi

II. {Inscribed the soldiers} before [his] Majesty, enlisted

tamu en neferu erṭāi reχ sa neb

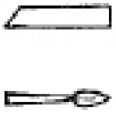
the recruits of the young troops, made to know person every

ȧrt - f em menfitu er ter - f ȧn

what belonged to him among the company all of it, the

suten ān maā meri - f ān menfitu Tanni

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



maāχeru

triumphant.

àu *šes-nà* *neter* *nefer* *neb* *taui*

III. I followed the god beautiful, the lord of the two lands,

Men-χeper-Rā *tā* *ānχ* *Rā* *mà* *tetta* *ān-nà* *menfitu* *āšt*

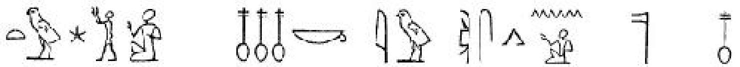
Men-kheper-Rā, (*i. e.,* Thothmes III.) giver of life, sun-like {for ever,} I enlisted soldiers many.

FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]

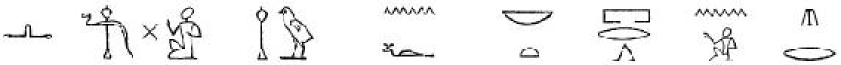
i - nȧ χer - k Un-neferu maa - ȧ

I have come to you, Un-neferu, that I may see



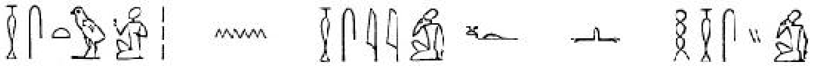
tuau - ȧ neferu-k ȧu šes - nȧ neter nefer

and that I may adore thy beauties. I have followed the god beautiful,



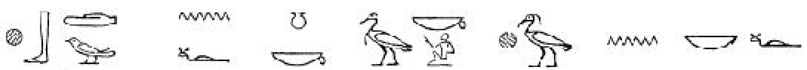
ȧn ḥet' - ȧ utu - nef nebt per - nȧ χer

not {have I done contrary} to what he commanded all. I have come forth with



ḥesut en ḥesi - f ȧn ḥesi

the favoured ones of his praise, not is praised



χebt - nef nuk bak χu en neb - f

the doer of evil by him. I am a servant noble of his lord,

meḥ - ȧb en ȧmi ḥet-ā neχen - ȧ er

filling the heart of him that is in the palace. {I passed my childhood} in

bu χer ḥen-f āri tebet en neb-f

the place where was his Majesty, doing {the things spoken} by his lord.

Ausār an ḥesb menmenu Sesh ṭet-f à

Osiris, the scribe, the accountant of cattle Sesh, he saith: Hail

Ausār neter āa neteru nebu Ta-ṭeser setem-nà àu-à

Osiris god great, and gods all of Ta-tchesert, hear me, for I am

ḥer āš-nek rer àb-k en seba-nek

crying to thee. Let return thy heart to {that which thou hast ordained,}

àn neter seχemet àri-nef ḥer-entet

for not doth God forget what he hath made, in order that

nefu-k en ānχ āq er χat-à meḥit-k

thy breath of life may enter into my body, {and thy north wind}

neṭemet er fenṭ-à mākuà em maā χeru

sweet into my nostrils. Verily I am true of voice,

nefer en χert àb ḥesut-à em suten

good of disposition of heart, my praises were in the royal

per em ment áu ses - ná ḥeq er nemmat-f

house daily. I have followed [my] prince in his goings,

án ári - á sep χosi em seχeru - f

not have I caused a case of failure in his plans

neb án ṭeṭ reθ er - á petrá - nef án

all, never said men concerning me, "Behold him". Not

uni - á án beta - á án χeper seχet - á

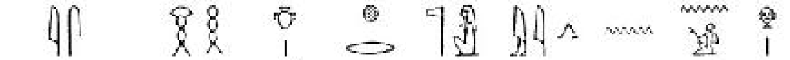
did I wrong, not did I evil, not caused I injury,

án āqu χer ḥaχ - á ter mesti - á

not hath entered wickedness into me since my childhood,

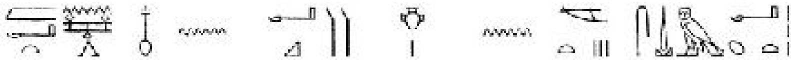
ápu ḥer árit maāt en neb taui nuk

but only the doing of {the right and truth} of the lord {of the two lands.} I



ás uaḥ áb χer neter i en ná ḥer

behold, was constant in heart unto God. I have come over



māten nefer en āq áb en mert setamāt

the path fair of straightness of heart, and of the love of virtues (?) (*i. e.*, justice)

neb *àχ* *ānχ* *ba-à* *ruṭ* *χu - à* *menχ*
all. O may live my soul, may grow my *khu*, may flourish

ren - à *resi* *em* *re* *en* *reθ* *mā - ten*
my name entirely in the mouth of men with you.

i - nà *em* *ta* *pen* *en* *ānχu* *baiu* *er*
I have come into earth this of the living, O ye souls, to

unen *ḥenā - ten* *em* *Ta-ṭeser* *nuk* *uā* *àm - ten*
be with you in Ta-tchesert; I am one of you,

betu - f *àsfet* *nàst - à* *χer - ten*
he hath abhorred sin, may I be proclaimed before you

em *χer* *hru* *àn* *sa - f* *seānχ* *ren - f*
in the course of day [every]. His son maketh to live his name,

ān *Meḥu*
the scribe Mehu.

FROM A SEPULCHRAL STELE.

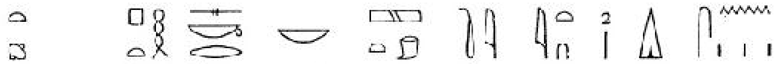
[XVIIIth dynasty (?).]

suten tā ḥetep Ȧusȧr ḥeq tetta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord

Ȧbṭu Ȧp-uat qemā Ȧp-uat meḥt Ȧnpu ȧm

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



ut Ptaḥ-Seker neb šeta - θȧ ȧt tā - sen

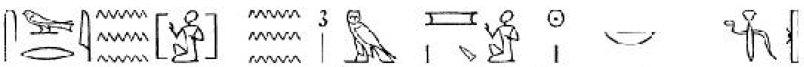
{in the town of embalmment,} Ptaḥ-Seker, lord of the hidden place, may they give

χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,

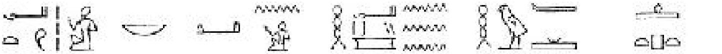
peri āq er ȧsi - ȧ qebḥ - ȧ šuit - f (sic)

{and a coming forth from and} a going in to my tomb. May I refresh my shadow,



surȧ - ȧ mu em mer - ȧ hru neb uat

may I drink water from my pool day every, may flourish



āt - ȧ neb ṭā - nȧ Ḥāpi ḥu ḥetepet

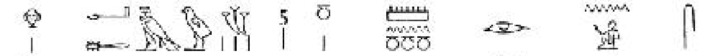
my limbs all, may give me the Nile food, and offerings,

renpit er trȧ - s seśmut - ȧ ḥer maā

and flowers at its season. May I walk by the side

nu śe - ȧ hru neb ȧn ȧbu χeni ba - ȧ

of my lake day every without ceasing. May alight my soul



ḥer āχamu nu mennu ȧri - nȧ - s

upon the branches of the trees [which] I have made them, (*i. e.*, planted)

seqebḥ - ȧ ḥer χeru neh - ȧ ȧm-ȧ tau

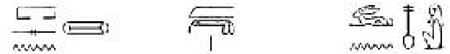
may I cool myself under my sycamores, may I eat the bread

en ṭāṭā - sen ȧu - nȧ re er meṭ - ȧ

of their giving, may be to me a mouth that I may speak

ȧm - f mā Ḥeru - śesu peru - ȧ χer ḥes

with it like the Horus followers, may I come forth bearing a vase

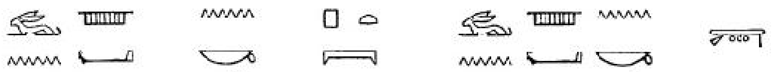


persen embaḥ Un-nefer

and cakes in the presence of Un-nefer.

THE STELE OF ȦMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]



un - nek pet un - nek ta

May be opened to thee heaven, may be opened to thee earth,

un - nek uat em Neter-χert per - k

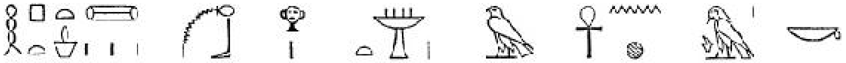
may be opened to thee a way in the underworld. {Mayest thou come forth,}

āq - k ḥenā Rā usten - k mā

mayest thou go in with Rā, mayest thou walk like

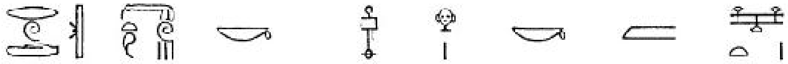
nebu ḥeḥ seśep - k sennu em āāui - k

the lords of eternity, mayest thou receive cakes in thy hands,



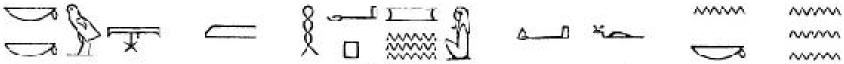
ḥeptet āb her χaut Ḥeru ānχ ba - k

and bread pure upon the altar of Horus. May live thy soul,



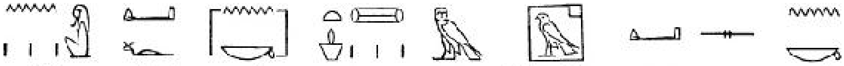
rut metu - k āb ḥrȧ - k em uat

{may germinate thy sinews and muscles,} may pierce thy face into the way



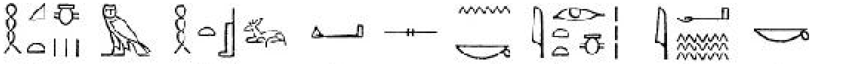
keku *em* *Ḥāp* *ṭā - f* *nek* *mu*

of darkness, Hapi may he give thee water,



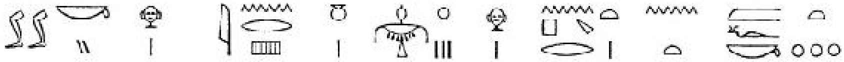
Nu *ṭā-f* *nek* *tau* *em* *Ḥet-Ḥeru* *ṭā - s* *nek*

Nu may he give thee cakes, Hathor may she give thee



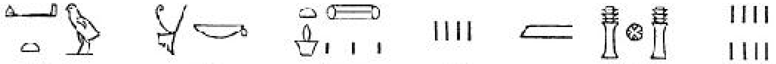
ḥeqt *em* *Ḥetem* *ṭā - s* *nek* *ârtet* *āā - k*

beer, Hetem may she give thee milk. Mayest thou wash



reṭui-k *ḥer* *âner* *nu* *ḥet'* *ḥer* *nepert* *ent* *mefket*

thy feet upon the block of silver [set] with studs of turquoise.

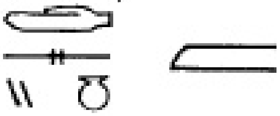


ṭā-tu *nek* *tau* *IV* *em* *Teṭṭet* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}

em *Âbṭu* *XII* *em* *U-peqet*

in Abydos, {on the 12th [day]} in the district of the Gap,[1]



ṭesi *em*

a vase in

Per-Rā *en* *Âusâr* *suten* *ān* *mer* *per* *ur*

the Temple of Rā (*i. e.*, Heliopolis) to Osiris, the royal scribe, governor {of the House} Great

em *Men-nefer* *Åmen-ḥetep* *ȧn* *sa - f* *seānχ* *ren - f*

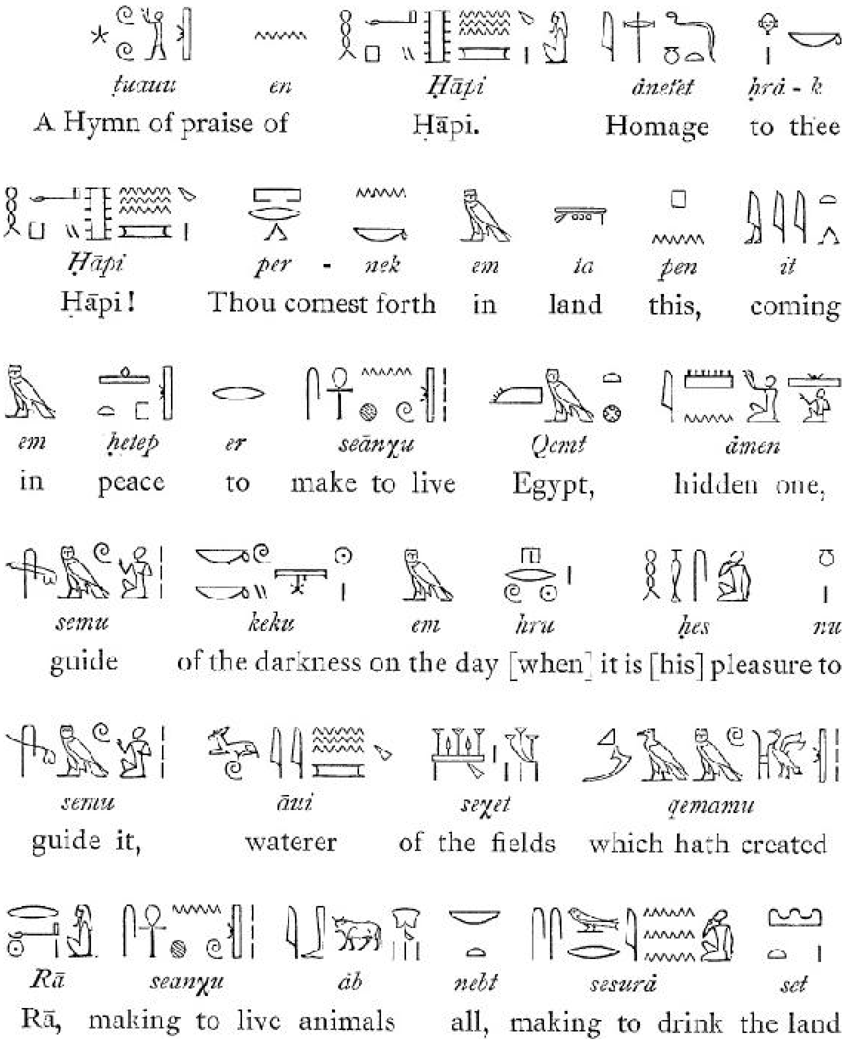
in Memphis, Åmen-ḥetep. His son maketh to live his name.

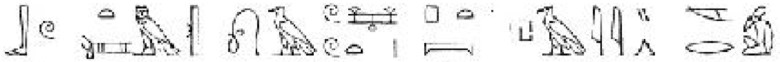
---

1 *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the nex world.

FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]





bu tem uaaut pet hai mer

without cessation, the way of heaven descending, friend

tau ṭābu χerpu neprā

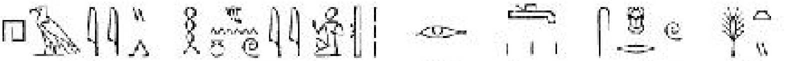
of bread and drink, giver of the divine corn,

seuatet ābet nebt Ptaḥ neb remu em

making to flourish workshop every, O Ptah! O Lord of fish, when

χentiθi qebḥ ān apṭu

riseth the inundation not do waterfowl



hai ḥennui āri peru seχeperu beti

alight upon {the fields sown with seed,} maker of wheat, creator of barley,

seḥau - f re peru usfau ṭebāu-f

he maketh to endure the temples, repose of his fingers

sfent - f χer ḥeḥ nebt nemmeḥu

is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.

ār χeba - tu em pet neteru χer

If wert overcome thou in heaven the gods would fall upon

ḥrāu *aqu* *ret* *erṭā* *un* *en*

their faces, and would perish men. [He] causeth {to be opened by means} of

menmen *ta* *ter - f* *ȧu* *seru* *ḳerāu* *ḥer*

the cattle the whole earth, and princes and peasants

nemmȧta *uśeb̄t - tu* *ret* *χeft* *χesef-*

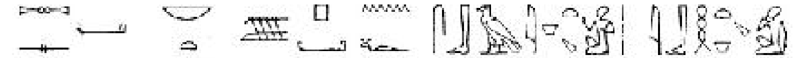
lie down and rest. Make answer to thee mankind when he meeteth

f *ȧu* *qeṭu - f* *χnemu* *uben - f* *χer*

[them]. His form is [that of] Khnemu, [when] he shineth upon

ta *ḥāā* *χer* *χat* *nebt* *em* *reśtu*

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]
(*i. e.*, people)



ḳes *nebt* *śesep - nef* *sebaȧt* *ȧbeḥet*

mighty man every receiveth food, and tooth

nebt *kefau* *ȧn* *ḥau* *ur*

every hath power [over food]. {[He is] the bringer} of food, the mighty one

ṭefau *qemamu* *nefer* *nebt* *neb*

of provisions, the creator of good things all, the lord

befsu *netem* *setepu* *sehetepu* *pu*
of meats (?) pleasant and choice, if one maketh offerings it is

àm - f *seχeperu* *sâimu* *en* *menmen*
by him. He maketh to grow the herbs for the cattle,

ertāu *àb* *sfent - tu* *en* *neter* *nebt*
[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)

neter sentrà *tepit* *pa* *enti* *er* *χet - f* *θetet*
Incense the choicest is that which is in his train, he is lord

em *ta* *sen* *meh* *utet* *seb*
of. the lands two. [He] filleth storehouses, heaping high

šenut *ertau* *àb* *aχet* *nemmehu*
the granaries, and paying heed to the affairs of the poor and needy.

serut *er* *meh* *àbeb* *nebt* *àn*
{He maketh plants to shoot} to satisfy those that desire all, not

hetket *er-es* *set* *seχeperu* *àqemu* *pehti*
is [he] brought low thereby. He maketh to be a shield [his] strength.

ån neḥu en åner tut ḥer uaḥ - set

Not can [he] be figured in stone, in the images on which are set

seχet ārat ån gemḥu enuf ån

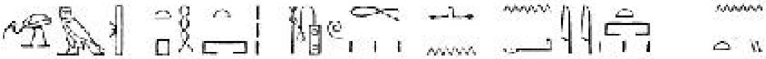
{the double crown [with] uraei,} not to be seen is he, neither

bakā ån χerpu - tuf ån sebet - tuf

works nor offerings can be made to him, not {can he be brought out}

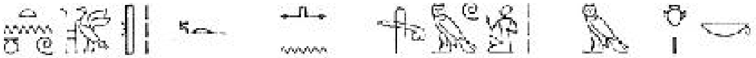
em šettau ån reχ - tu bu enuf ån

from [his] secret places, not is known the place where he is, not



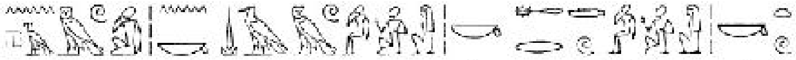
gem teppet ånu ån nāāt enti

is [he] found [in] shrines inscribed, not is there a habitation which is



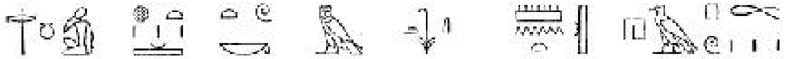
tennu - f ån semu em åb - k

sufficiently large for him, not can he be depicted in thy heart.



neḥamu - nek ḥamu - k χarefu - k tu

Thou hast rejoiced thy peoples [and] thy children.



net' χet tuk em qemā ment ḥapu

Thou art a protector in the south, stablished are [thy] laws

per *embaḥ* *ṡesu* *meḥi*

[when thou] appearest before [thy] followers in the North.

χurā - *tu* *mu* *maat* *neb* *ām* - *f* *erṭāu*

Absorbed is the water of eye every in him, taking

āb *ḥau* *neferu* . . . . *uben* - *nek* *em*

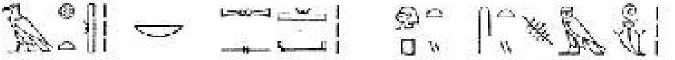
heed to abundance of good things . . . . Thou shinest in

nut *ta* *ḥequ* *χer* *sa* - *tu* *mer* *χu*

city the princely, then is satisfied the owner of

nefert *ḥanre* *seṭeni* *kerāu*

wealth, rejecteth the lily the humble man,



aχet *neb* *θes* *tepti* *s[t]imu* *neb*

things all are in condition choice, [there is] food of all kinds

mā *χarṭu* - *nek* *seχem* *en* *su* *āmu*

with thy children. If he provideth not things to eat

bu *nefer* *χanre* *āuit* *pa* *ta*

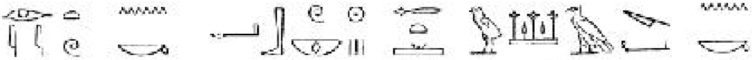
happiness forsaketh the habitations, the earth

hait her fetfet ḥu Ḥāpi

falleth to ruin. O flood of Hapi,

utennu - tu nek sfent - tu nek àua

offerings are made to thee, are sacrificed to thee oxen,

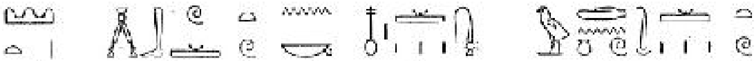


āri - tu nek ābu āat usa - nek

are celebrated for thee festivals great, are slaughtered for thee

apṭu ker - tu nek maāu her

the fowls of the air, are snared for thee the lions upon the



set tebu - tu nek neferu utennu - tu

mountain, are paid to thee burnt offerings. Offerings are made

en neter nebt mā āri en Ḥāpi

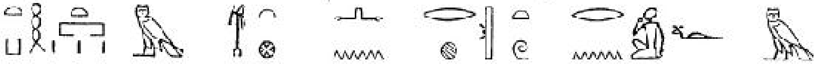
to god every in proportion as they are made to Hapi.

neter senṭrā aχ pet àua unḍu

Incense, the ..... of heaven, oxen, calves,

apṭu nesi āri en Ḥāpi

the fowls of the air {[are] offered by fire.} Maketh Hapi



tephet em Uast ȧn reχ - iu ren - f em

storehouses in (or caverns) {the land of Thebes,} not known is his name in

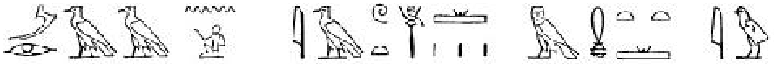
tuat ȧn per neter χeperȧ - f

the underworld, not maketh manifest the god his forms [there],

usfa seχeru

idle [are] imaginings [concerning them].

THE PROVERSB OF ṬUAUU-F-SE-KHARTHÀI.



maa - nȧ ȧaui em mātet ȧu

I have seen (*or* considered) labour likewise, being

em tetet bes pen ȧm - set ṭā - ȧ

the words of proverb this concerning it. I will make

meri - k ānu mut - k ṭā - ȧ āq

thee to love literature thy mother, I will make to enter [its]

neferu em ḥrȧ - k urt su ḳert er ȧaui

beauties before thee, greater is it but than {dignities and honours}

nebt ȧn un em ta pen metet

of all kinds, not is it on earth this a [mere] word.

saā - nef uatet ȧu-f em χarṭu-

He who began {to benefit [from it]} {while he was} among the children

tu net χert - tuf tu hab - f er ȧrit

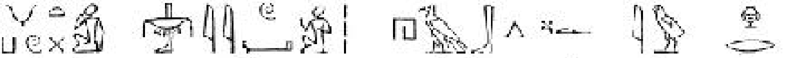
shall prosper his affairs. One sendeth him to carry out

ȧput ȧn i - f ṭa - f su em

embassies, [the man] who goeth not, one placeth him in a

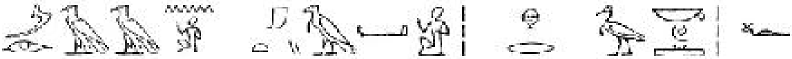
ṭȧauθ ȧn maa - nȧ ḳesti em

bond of restraint. Not have I seen the blacksmith on a



ȧput nubiu ḥab - f ȧu ḥer

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nȧ χemti ḥer baku - f

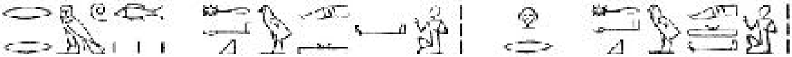
seen the metalsmith at his work

er re en ḫerit - f ṭebā-f mā

at the mouth of his forge: his fingers are like

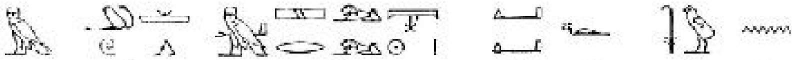
χet emsuḥu χenś su er suḥt

the things of crocodiles, he stinketh more than the eggs



rerem-u χaāqu ḥer χaāqu

of fish. The barber shaveth



em peḥu māšer ṭaṭā - f su en

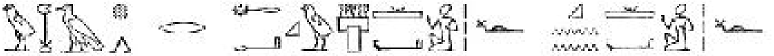
far into the evening: [when] he setteth himself to

āmāit *ṭāṭā - f* *su* *ḥer* *qāḥāt - f*

eat he placeth himself upon his elbow (*or* shoulder).

ṭāṭā - f *su* *er* *mert* *er* *mert* *er*

He betaketh himself from house (?) to house to



χeχ *er* *χaāqu - f* *qenen - f*

seek after his men who need shaving, he worketh violently

āāui-f *er* *meḥ* *χat - f* *mā* *net* (or *bāt*) *āmi*

his two arms to fill his belly, even as bees eat

er *kat - set* *qenamiu* *em* *χeanu*

from their labours. A weaver within

nait *ḥān* *su* *er* *set* *ḥemt* *masti - f*

the factory, wretched is he more than a woman. His legs

ām - f *er* *re* *en* *āb - f* *ān* *tepā - nef* *nifu*

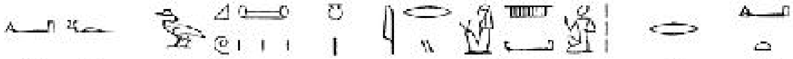
are under him at the door of his heart, not breatheth he the air.

ār *χeba - nef* *em* *hru* *em* *seχet - tu*

If he fail for a day in weaving,

āiḥu - f em sebeni em mer (?) àu - f

he is dragged out like a lily from the pool. He,

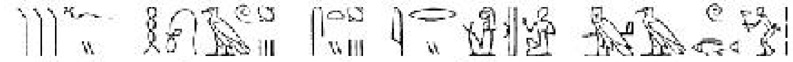


ṭā - f āqu nu àri er ṭāṭ

he giveth the bread of the doorkeepers to let

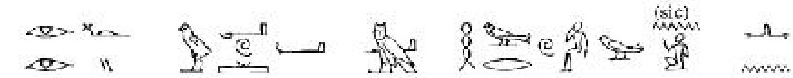
petrà - f ta ḥeṭ seχenuiu

him see the light. The dyer



ṭebā-f ḥuau sti àri māau

his fingers stink [with] the smell of the keeper of dead bodies.

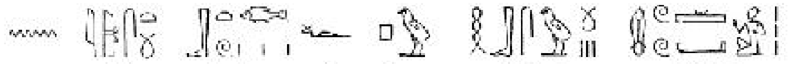


maa-f uāu mā ḥuru - nà àn

His two eyes are destroyed by want of [rest], not

χesef - f ṭet - f urš - f em šaṭ

draweth back he his hand, he passeth his time in the cutting up



en àst betu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker

bàn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth

em er neheh uta - f uta
everlastingly, his strength is the strength

māau peshet - f ámeskau
of dead bodies, he feeds upon leather.

ḥenremen áat - k ur . šefit em
Being overburdened thyself by the Great of Terror do not

ṭeṭet meṭet en ḥapu áu ḥapu-
speak words of concealment, [for] he who acteth

f χat - f ári - nef ám - f em ṭeṭet
secretly his body worketh it against himself. Do not speak

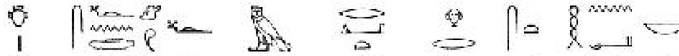
meṭet en per-ā - áb áu ḥems - tu ḥenā - k
words of pride, even when thou art sitting with thyself,

ki ṭeṭ em uāāu em ṭeṭet ḳer
{otherwise said,} alone by thyself. Let not [a man] speak calumny

er mut - f er ābu ser pen ár
against his mother for the sake of Chief this.

emχet χeperu aχet aaui-f tu ertāu

After hath come [to a man] wealth, let his hands be firm, {and let him give}



āb sfent - f em ertat her set' ḥenā - k

his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}

ki tet em uāu áu χasi su χat

otherwise said, alone. By keeping in subjection the belly

setem - tu nek ár sa - tu χemt en taú

thou wilt be listened to. If thou hast eaten three loaves of bread,

saau hanu sen en ḥeqt án

and hast drunk vessels two of beer, not

terau χat āḃau her set ár

being filled [thy] belly, contend against it. If
(*i. e.*, against greediness)

sa - tu en ki em aḥa mu

is satisfied another [therewith], do not stand up with those

saau θest er θet

who break a board upon a stake.

THE DESTRUCTION OF MANKIND.

[XIXth dynasty.]

neter χeper tesef em - χet un - nef

[Ra is] the god [who] created himself after he had risen

em sutenit reθ neteru em χet

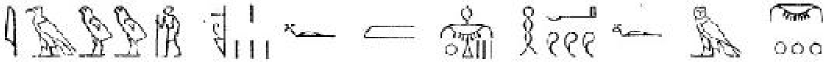
in royalty [over] men and gods, as well as [over] things,

uāti un ȧn reθ ḥer kat

the only One. Was mankind uttering

metet ȧsiu eref ḥen - f ānχ uta senb

words [saying]:— Behold now, His Majesty, life, strength, health,



ȧauu ḳesu - f em ḥet' ḥāu - f em nub

has grown old, his bones are like silver, his limbs are like gold,

šenu - f em χesbet maāt un ȧn

his hair is like lapis-lazuli real. Was

ḥen - f ḥer setem metet ȧn reθ

His Majesty hearing the words [which spake] mankind.

ṭet ȧn ḥen - f ānχ uṭa senb en enti
Said His Majesty, life, strength, health, to those who were

em-χeta - f nȧs mā - nȧ er maat - ȧ
following him: Call, bring to me my eye,

er Šu Tefnut Seb Nut ḥena ȧtfu
and Shu, and Tefnut, and Seb, and Nut and the fathers

mut unenu ḥenā - ȧ ȧsiu - ȧ em Nu
and mothers who were with me when, behold, I was in Nu,

ḥenā χer neter - ȧ Nu ȧn - nef
together with my god Nu. Let him bring

šenθi - f ḥena - f ȧn - nek set em
his ministers with him, bring thou them in

keḥet ȧm maa reθ ȧm
silence, that not may see mankind, not

uār ȧb - sen i - k ḥenā - sen er ḥet āat
may flee their hearts. Come thou with them into the temple,

ṭeṭ - sen seχeru - sen ṭer-tu iu - à

and let them speak (*i. e.*, give) their advice, thus {I will go forth}

em Nu er bu χeper - nà àm

from Nu unto the place where I came into being,

àn-nà ànitu enen neteru un àn enen

let be brought to me there those gods. Were those

neteru àpen her kesui-f her ṭehen ta

gods those on both sides of him, were they bowing to the earth

embaḥ ḥen - f ṭeṭ - f meṭet - f embaḥ

in the presence of His Majesty. He spake his words {in the presence}

àtf semsu àri reθ

of [the] father of the firstborn gods, the maker of men,

suten reχit ṭeṭ àn sen

and the king of those who have knowledge. They spake

χeft ḥen - f meṭu en n er seṭem-

before His Majesty :— Speak to us, for we are

n set tet ȧn Ra en Nu neter

listening to them. Saith Ra to Nu:— O god (*i. e.*, to thy words)

semsu χeper - nȧ ȧm - f neteru tepāu

firstborn, came I into being from whom, and ye gods ancestors,

mā - ten reθ χeperu em maat - ȧ

take ye heed to mankind, they have turned against my eye,

ka - en - sen metet er - ȧ tet - nȧ ȧrit - ten

they speak words against me. Tell me [what] ye would do

er - es mā - ten - nȧ hehi - ȧ ȧn sma-

concerning it. Give ye me, {search out for me [a plan].} Not will I slay

nȧ set er setem - nȧ tetθā - ten er - es

them until I have heard what ye shall say concerning it.

tet ȧn hen en Nu sa - ȧ Rā neter āā

Said the Majesty of Nu:— O my son Ra, god greater

er ȧri su ur er qemaiu

than [he] that made him, older than those divine beings who created

su *hems* *ȧuset-k* *ur* *sent-k* *ȧu*
him! fixed is thy throne, great is the fear of thee; let

maat-k *er* *uaiu* *ȧm-k* *ṭet*
thine eye be upon those who have blasphemed against thee. Saith

ȧn *ḥen* *en* *Rā* *mā-ten* *set* *uar*
the Majesty of Rā:— Behold ye them fleeing

er *set* *ȧbu-sen* *sentu* *ḥer* *ṭet-*
unto the mountains, their hearts are afraid by reason of what they

en- 12 *sen* *ṭet* *ȧn* *sen* *χeft* *ḥen-f* *tā*
have said. Said they before his Majesty:— Cause
(*i. e.*, the gods said)

tem *maat-k* *ḥau-s-nek* *set*
to go forth thine eye, [and] let it destroy for thee those [who]

ua *em* *ṭu* *ȧn* *maat* *χenti*
blaspheme [thee] with wickedness. Not an eye existeth

ȧm-s *er* *ḥu-k* *set* 13 *ha-s* *em*
among them which can resist thee [when] it descendeth in

Ḥet-Ḥeru *ȧu* *ȧn* *er-f* *netert* *ten* *smam*

[the form of Hathor.] Went forth then goddess this, it slew

nes *reθ* *ḥer* *set* *ṭeṭ* *ȧn* *ḥen* *en*

the people on the mountain. Said the Majesty of

neter *pen* *ȧu* *em* *ḥetep* *Ḥet-Ḥeru* *ȧrit* *en* *ȧrit*

this god :— Come, come in peace, Hathor, the deed is done (?)

14 *ṭeṭ* *ȧn* *netert* *ten* *ānχ - k* *nȧ*

. . . . . . Said goddess this :— Thou livest for me.

ȧu *seχem* - *nȧ* *em* *reθ* *ȧu* *neṭem* *ḥer*

[When] I had gotten power over men it was pleasing to

ȧb-ȧ *ṭeṭ* *ȧn* *ḥen* *en* *Rā* *ȧu-ȧ* *er* *seχem*

my heart. Said the Majesty of Rā :— I will gain the mastery

em *sen* *em* *suten* 15 *em* *se-ānḳu* - *set* *χeper*

over them as king, destroying them. It came to pass that

Seχet *pu* *sekhet* *ent* *kerḥ* *er* *reḥet*

Sekhet of the offerings of the night waded about

ḥer snef - sen ḥaā em Suten-ḥenen
in their blood beginning in Suten-ḥenen.

ṭeṭ ȧn Rā nȧs mā - nȧ ȧputi
Said Rā: Call, bring me messengers

χau sānnu seχs - sen ḥut
swift and speedy, they [who] can run like the wind

en χat ȧn ȧn tu enen ȧputi
of the body. One brought these messengers

ȧpen ḥer āāui ṭeṭ ȧn ḥen en neter pen
these straightway. Said the Majesty of god this:—

ḥa - sen er Ābu ȧn - nȧ ṭāṭāāt er
Let them go to Elephantine [and] bring me mandrakes in

ur ȧn ȧn tu nef enen ṭāṭāāt
great number. One brought to him these mandrakes,

erṭā ȧn ḥen en neter pen Sektet enti em
[and] gave the majesty of god this to Sektet who is in

Ȧnnu ḥer net' ṭāṭāȧt ȧpen ȧstu χer ḥent
Heliopolis to crush mandrakes these. Behold when the women

ḥer teš periu er ḥeqt ertā ȧn su
were crushing the barley for beer, and they were placing

ṭāṭāȧt ȧpen ḥer ṭebebet ten . . . . snef
mandrakes these in the beer-vessels [they became] the blood

en reθ ȧrit ȧn su ḥeqt ārnet
of men. Made they of beer vessels

MMMMMMM iu ȧn eref ḥen en suten net (bȧt)
seven thousand. Came then the majesty of {the king of the North and South,}

Rā ḥenā neteru ȧpen er maa enen
Rā with gods these to see this

ḥeqt ȧstu ḥet' ta en smama
beer. Behold, when it had become day after the slaughter

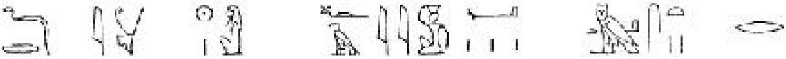
reθ ȧn neteri em sesu - sen nu
of men by the goddess during their period (?) of

χentiθȧit *meť* *ȧn* *ḥen* *en* *Rā* *neferiui-*

sailing up the river, said the majesty of Rā :— Good is it,

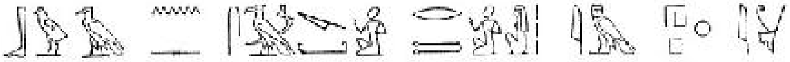
set *ȧu - ȧ* *er* *māket* *reθ* *ḥer - s*

good is it. I am for protecting mankind against her.



ṫet *ȧn* *Ra* *fai* *māset* *er*

Said Rā :— Let them carry and bring them (*i. e.*, the vases) to



bua *nes* *smα* *reθ* *ȧm* *ḥep* *ȧn*

the place in which she slew mankind there. Commanded

ḥen *en* *suten net (bȧt)* *Rā* *em* *neferu*

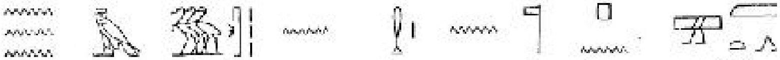
the majesty of {the king of the North and South,} Ra during the beauties

kerḥ *er* *erfāt* *setet - tu* *enen* *sṫert*

of the night to make to pour out these {vases of sleep-producing (?) beer,}

un *ȧn* *sḫet* *enti* *pet* *ftu* *ḥer* *meḥ* *em*

were the fields of the heavens four filled with



mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *ȧemt*

liquid by the Will of the majesty of god this. Came

ȧn 23 *neteṛt ten em tuaiu qem - nes*

goddess this in the morning, found she
(*i. e.*, Sekhet)

enen ḥer meḥi nefer ȧn ḥrȧ - set ȧm

this [heaven] flooded, joyful became her face thereby,

tun ȧn set ḥer seurȧ nefer ḥer ȧb - set

was she drinking [thereof], pleasing [was it] to her heart,

i - nes tex - θȧ ȧn 24 *saa - nes*

she came being drunk, not knew she

reθ ṭet ȧn ḥen en Rā en neṭert

mankind [again]. Said the majesty of Rā to goddess

ten ii - ȧu em ḥetep ȧmit xeper

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were

neferit em Amem ṭet ȧn ḥen en Rā

beautiful women in Amem. Said the majesty of Rā

25 *en neṭert ten ȧri en set sṭertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}

em *ṭrāiu* *renpit* *āpen* *set* *er* *ḥent - ā*

at seasons of the [new] year these; {they [shall be] in proportion} {[to the number] of my handmaidens.}

χeper *ārit* *sferi* *pu* *em* *āpt*

There were made {vases of sleep-producing drink} according to the number

ḥent *ḥeb* *en* *Ḥet Ḥeru* 26 *ān* *reθ*

of the handmaidens of the festival of Hathor by mankind

neb *ter* *hru* *tepi* *ṭeṭ* *ān* *ḥen* *en* *Rā*

all since the day first. Said the majesty of Rā

en *neteri* *ten* *ān* *āu* *mer* *en* *ḥeh*

to goddess this:— Behold there is [to me] a pain of the fire

en *mer* *χeper* *χer* *ṭrāiu* 27 *ān* *mer*

of sickness, cometh to me whence the pain?

ṭeṭ *ān* *ḥen* *en* *Rā* *ānχ - nā* *āu* *āb - ā*

Said the majesty of Rā:— I am alive, [but] my heart

urṭu *ur* *unen* *ḥena* *sen* *smam - ā*

hath become weary exceedingly of being with them, (*i. e.*, with men) I have slain

set *sep* *en* *āti* *ān* *un* 28 *ānt*

them, {but there is a remnant} of {worthless ones,} not was [their] destruction

āniu *ā-ā* *ṭeṭet* *en* *neteru* *enti* *am - χet - f*

as wide as my power. Said the gods who were in his train :—

em *beh* *em* *urț - k* *āu-k* *seχem - θā*

Do not remain in thy weariness, thou art mighty

em *mererț - k* 29 *ṭeț* *ān* *ḥen en* *neter* *pen*

according to thy will. Said the majesty of god this

en *ḥen* *en* *Nu* *ḥāu - ā* *ahet* *em*

to the majesty of Nu :— My members [are] powerless for

sep *tepi* *ān* . . . . . . 30 *ṭeț* *ān* *ḥen - f* *ānχ* *uṭa*

the first time, not . . . . . . Said his majesty, life, strength,

senb *ḥetep* *seχet* *āāa* *χeper* *Seχet-*

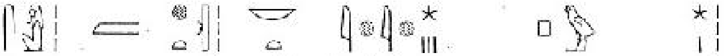
health :— {Let there come into being} a field great : {and there came into being} Sekhet-

ḥetep *pu* *āarāt - ā* *semu* 40 *ām*

hetep ; I will plant green herbs therein :

seχeper Seχet - āaru pu ḳer - ȧ

and there came into being Sekhet-aaru; I will furnish [it with]



sau em χet nebt aχaχ pu sebu

beings of things all which sparkle, that is to say [with] stars.

un ȧn Nut ḥer sebṭeṭ en

Was Nut trembling in [all

qa t'et ȧn ḥen en Rā ḥiua - nȧ

her] form. Said the majesty of Ra:— I will make to exist

ḥeḥ her tua seχeper ḥeḥ pu

millions to praise [me]: and there came into being millions.

t'et ȧn ḥen en Rā sa - ȧ Šu ȧmmā

Said the majesty of Ra:— O my son Shu, give

tu χer sat Nut sa - nȧ ḥeḥ

thyself to [my] daughter Nut, and protect for me the millions

ḥeḥ ȧm ānχ - sen em χeχu

of millions [who are] there, they live in darkness.

THE WAR OF RAMESES II AGAINST THE KHETA.

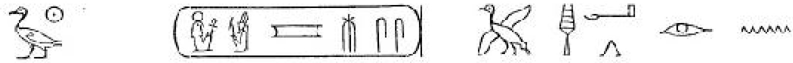
[XIXth dynasty.]

neter nefer χerp peḥ peḥ āā neχtu

I. The god beautiful, the Power, doubly mighty, great of strength,

heṭ set nebt suten net (bȧt) Usr-maāt-Rā-setep-en-Rā

subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,}



sa Rā Rā-meses meri Ȧmen pa āḥā ȧri en

son of the Sun, Rameses, beloved of Ȧmen. The halt [which] made

ḥen - f ȧu-f ḥems ḥer meḥt ȧment Qeṭeš

his majesty. He was encamped at the north-west of Kadesh,

ȧu-f ḥer āq em χennu pa χeru āā en

he was going in among the enemy mighty of

na en χeru en Χeta ȧu-f uāu ḥer tep - f

those of the wretched ones of Kheta. He was alone by himself,

ȧn ki ḥenā-f qem-nef ȧnḥu su
not another [was] with him, he found surrounding him

MM + D en ā en ḥetrȧu em ftet χat
two thousand five hundred horsemen in four companies

em uat-f nebt ȧu-f ḥer āuāu-sen ȧr-u
on his path every. Was he smiting them making them

em ȧniu χer ḥāt sesemut-f ȧu-f ḥer
into corpses before his horses. Was he

χateb ȧru neb en set neb na senu
slaying the princes all of foreign lands all, the brethren

en pa χer en χeta ḥenā naif seru
of the wretched one of Kheta together with his nobles

āau naif menfitu taif neθḥetr ȧu-f ḥer
mighty, his soldiers, his cavalry. Was he

kebkeb-set χer ḥer ḥrȧ-sen ȧu-f ḥer
casting down them throwing [them] upon their faces. Was he

ṭā hat-sen em uā ḥer uā er pa
making to fall them one upon the other into the

mu nu Ȧrenθ ȧu ḥen - f em sa sen

water of the Orontes. Was his majesty [following] after them

mȧ mȧu ḥes her χatb - sen em ȧuset - sen

like a lion savage to slay them in their places.

ȧst pa χer en χeta āḥā annu āāui - f

Behold the wretched one of Kheta rose up to turn his hands

em ȧaiu en neter nefer

in supplication to the god beautiful. (*i. e.*, the king).

neter nefer āba her menfitu-f ter - f

II. The god beautiful fighteth for his soldiers, he destroyeth

petet paut suten qen sep sen em neχt ȧn un

{the nine foreign nations,} a king brave, twice, (or twofold) with strength. Never

ȧri - nef sen āq em āšt

hath been made [his] second. Going in among the multitudes

menfitu en set neb ȧrit - sen em

of the soldiers of foreign lands all [he] was making them into

tebtebet *ḥebs* *årit* *ḥer - f* *em* *metet*

dead men. A reckoning was made for him of the *phalli*

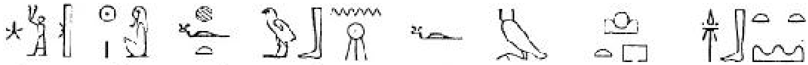
ur *en* *Χeta* *ṭet* *en* *Neherina*

of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]



tua Ra χeft uben - f em χut ābtet

Praiseth Rā when he riseth in the horizon eastern

ent pet ȧn Ȧusȧr Ḥu-nefer maaχeru ṭeṭ - f

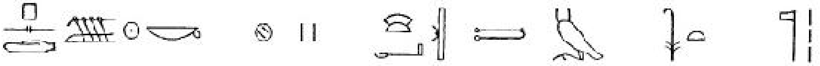
of heaven Osiris Hunefer, triumphant. He saith:—

ȧnet' ḥrȧ - k Rā em uben - f

Homage to thee, [O thou who art] Rā in his rising and

Temu em ḥetep - f uben - k sep sen

Tmu in his setting. Thou risest (twice),

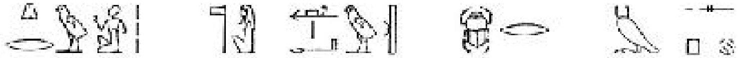


pest - k sep sen χāā - θ em suten neteru

thou shinest (twice), being diademed as the king of gods.

entek neb pet neb ta ȧri ḥeru

Thou art the lord of heaven, the lord of earth, the maker of celestial



χeru *neter* *uāu* *χeper* *em* *sep*

and terrestrial beings, God One, who came into being in time

tep *āri* *taiu* *qemam* *reχit*

primeval. The maker of the universe, the creator of mankind,

āri *Nu* *qemam* *Hāpi* *āri* *ent*

the maker of Nu, (*i. e.*, celestial waters) the creator of Ḥapi (Nile), the maker of

mu *seānχ* *ām* - *s* *ṭesu* *tuu*

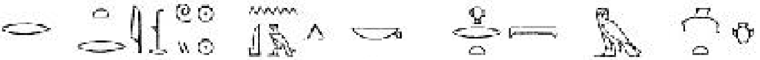
water, making to live [what] is in it, knitting together the mountains,

seχeper *reθ* *menmen* *āri* *pet*

making to come into being men and cattle, the maker of heaven

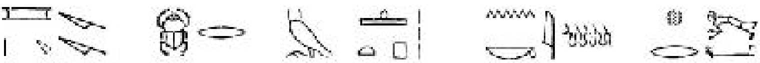
ta *nini* *en* *ḥrā* - *k* *ḥept* - *θ* *Maāt*

{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt



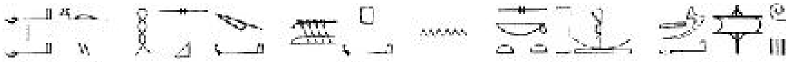
er *trāui* *nem* - *k* *ḥert* *em* *aut* *āb*

at the two seasons. (*i. e.*, morn and eve) Thou stridest {over the heights of heaven} in joy of heart,



Mer-tcstes *χeper* *em* *ḥetep* *Nekā* *χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekā (*i. e.*, a foe of Rā) hath fallen,



āāui - f ḥesq seśep en sektet maāu

his arms are cut off. Receiveth the *sektet* boat (i. e., the boat of the rising sun) winds, and

nefer ȧm karȧ - f ȧb - f netem χāāu

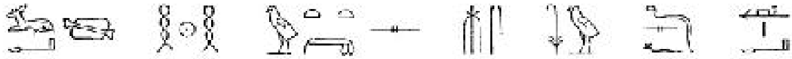
glad is he who is in his shrine, his heart rejoiceth [when] rising

em sexem en pet uā sept pert

in the Form of heaven. O One [self]-provided, who cometh forth

em Nu Rā em maāχeru ḥun netri

from Nu, Ra in triumph, child divine,



āuā ḥeḥ utet - s mes su t'esef uā

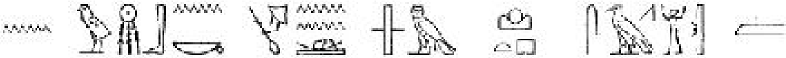
heir of eternity, its offspring, gave birth he to himself. One

ur tennu ȧru suten taiu ḥeq

mighty, manifold of forms, king of the universe, prince

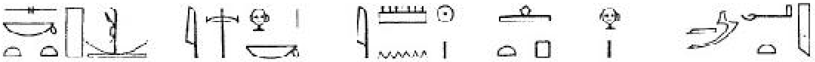
Ȧnnu seb em t'etta paut neteru em ḥennu

of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises



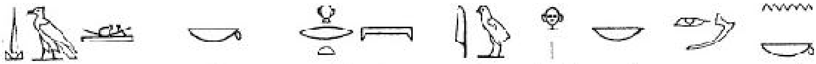
en uben - k χenen ȧm χut seqa em

at thy rising sailing on the horizon, O exalted one in



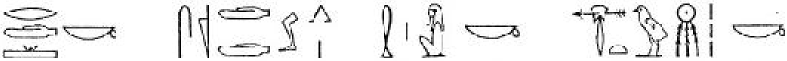
sektet — *ȧnetʻ ḥrȧ-k* — *Ȧmen-Rā* — *ḥetep* — *ḥer* — *maāt*

{the *sektet* boat.} Homage to thee Ȧmen-Ra, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).



ta - k — *ḥert* — *ȧu* — *ḥrȧ* — *neb* — *maa - nek*

Thou passest over the upper regions, doth face every see thee;



rut - k — *seqetet* — *ḥen - k* — *satu - k*

thou germinatest, strideth on thy majesty, thy rays are

em — *ḥrȧu*

upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

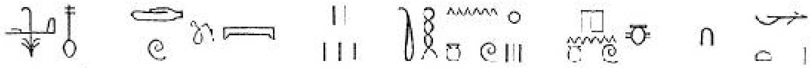
[XIXth dynasty.]

nerāu *I* *ḥet'* *em* *qeḥqeḥ* *annu* *II*

Goat, one. Silver in beaten tablets, two.

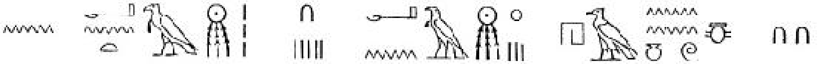
nenibu *III* *χemti* *em* *qeḥqeḥ* *ānnu* *IV*

Trees, three. Bronze in beaten tablets, four.



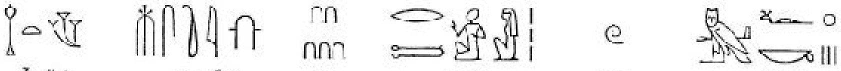
qemā nefer *ṭu* *V* *θeḥennu* *ḥennu* *X* *χet*

Linen fine garments, five. Crystal, measures ten. Wood



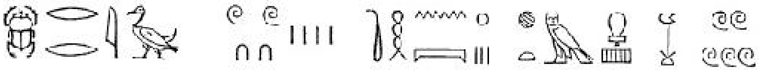
en *ānti* *XV* *ānti* *ḥannu* *XX*

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.



ḥetet *mesθā* *L* *reθ* *100* *māfek*

Plants, measures fifty. Men, one hundred. Turquoise,



χeperà *200 + 20 + 4* *θeḥen* *χetem* *1000 + 500 + 50*

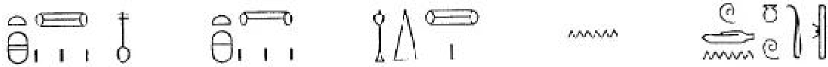
scarabs, 224. Crystal, rings, 1550.

tau nefer *āuf* *šāi* *9000 + 800 + 40 + 5*

Nefer bread, flesh, cakes, 9845.

tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.



tau nefer *tau* *ḥet'* *en* *utennu*

Nefer bread, loaves white for offerings

100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

572,000. Total, *nefer* bread, cakes

šeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

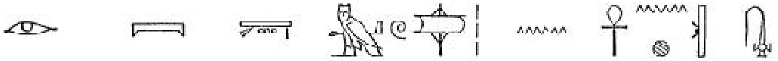
various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

Re en neter netert χeper t'esef

Chapter of the god divine, the creator of himself,



ȧri pet ta māu en ānχ χet

the creator of heaven, earth, breath of life, fire,

neteru reθ āut menmenu t'etfet

gods, men, beasts, cattle, reptiles,

api remu suten reθ neteru em

fowl of the air, fish, king of men and gods in

χer uā ḥenti er renput āšt renu

form one [to whom] *ḥenti* periods are as years, many of names,

ȧn reχ pfi ȧn reχ pfi neteru

not known are they, not know them the gods.

åstu Åuset em set saa en tet

Behold Isis {was in the form} of a woman, skilful in words,

χak åb - s er heh em reθ setep

sick at heart was she of the millions of mankind, she chose

er-es heh em neteru åpi - set

for herself the millions of the gods, she deemed [of more value]

heh em χu ån χem - set

the millions of the spirits. Was not it possible for her [to become]

em pet ta må Rā åri hert

in heaven and earth like Ra, and to make herself mistress

ta netert ka - set em åb - set er

of the earth and a goddess, she meditated in her heart, by

χer ren neter tepsi åstu āq en

means of the name of the god sacred? Behold came in

Rā hru neb em hāt qet smen - θå

Ra day every at the head of [his] sailors, and was stablished

ḥer nesti χuti ȧaut neteri

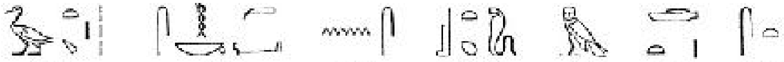
upon the throne of the two horizons. Had grown old the divine one,

ennu - nef re-f sati - f nebiaut - f

he dribbled at his mouth, he shot out what flowed from him

er ta peḳas en su seχer ḥer

upon the earth, what he spat out fell down upon



sat sek - nes Ȧuset em ṭet - set

the ground. Kneaded Isis in her hand

ḥenā ta unnet ḥer set qeṭ - nes

with earth that which was on it, she built (*i. e.*, made)

set em ṭetfeti sepsi ȧri en set

it in the form of a serpent sacred, making it

em qaȧ ḥeti ȧn nemmnemuȧ - s

in the form of a dart. Not went forward it

ānχ - θȧ er χeft - set χaa - set ḥamu

alive before her face, [but] she left it lying

ḥer uat āpep neter āa ḥer set er āba - f

on the path went the god great along it according to his wish

emχet taui-f neter šepsi χāā - f er

in his two lands. The god sacred rose [and came]

pa neteru em Āa-perti ānχ uṭa

forth, the gods of the great double house, life, strength,

senb emχet - f sefetsefet - f mā hru neb

health, following him; he strode on as [he did] day every.

unχu - set em ṭefṭef šepsi χet

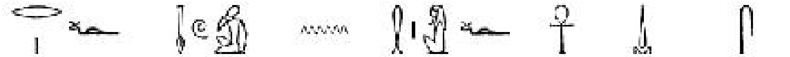
Shot out its fang the serpent sacred, and the fire

ānχet per - θā ām - f ṭesef fer - nes

of life was going out from his own body, it destroyed

āmi na āšu neter neteri - f

the dweller among the cedars, the god divine he opened



re - f χeru en ḥen - f ānχ uṭa senb

his mouth, the cry of his Majesty, life, strength, health,

peḥ - nef er pet paut neteru tuf ḥer

reached up to heaven. The company of the gods it was for [saying],

mā pu - u neteru - f ḥer petrā-u

What is it? and its gods [were] for [saying], What is the matter?

ȧn qem - f er usebt ḥer - f

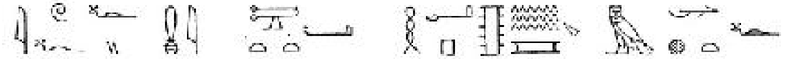
Not found he [the power] to answer concerning it.

ȧrti - f ḥer χetχet āt - f neb

His two jawbones rattled, his limbs all

ȧstiti metu θetet - nef em

trembled, the poison gained the mastery in



ȧuf - f mā θetet Ḥāpi em χet - f

his members as gains the mastery Ḥāpi in his course.

neter āa smen - nef ȧb - f - f er

The god mighty stablished his heart, he cried out to

ȧmi χet - f mā - ten nȧ χepert em

those in his train :— Come to me, {you [who] are produced} from

ḥāt - á neteru peru em - á tāt reχ - ten
my members, ye gods [who] came forth from me. Cause ye to know

χeperá - set temtu - entu χet mer reχ - set
Kheperá it, [I am] wounded by a thing deadly, knoweth it

áb - á án maa su maa - á án ári - s
my heart. Not have seen it my eyes, not hath made it

tet - á án reχ - set em ári - na nebt án
my hand, not know [I] it who hath done it to me any one. Not

tepțu ment mātet set án mer
have I tasted pain like unto it, {not [any-thing]} is more painful

er-es ánuk ser sa ser mu χeperu
than it. I am a prince, the son of a prince, the issue produced

em neter ánuk ur sa ur
by a god. I am the great one, the son of a great one;

maut en átf - á ren - á ánuk āšt
hath thought out my father my name. I am of many

rennu āśi χeperu àu χeperà - à unnu em

names, of many forms, my being existeth in

neter neb nàś - à - tu Temu Ḥeru

god every. I have been proclaimed by Tmu and Horus,

ḥekennu àu ṭeṭ àtf - à mut - à ren - à

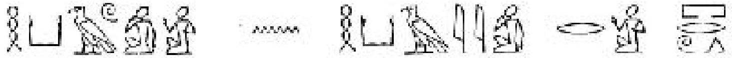
{ the gods who give names. } Have uttered my father and my mother my name,

àmen - set em χat-à er mes - à en

hidden was it in my body by my begetter so

meri tem erṭāt χeperu peḥti

that not might be allowed to gain power



ḥekau - à en ḥekai er - à peru-

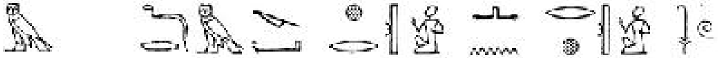
he who would enchant me by [his] enchantments over me. I had

k[uà] er ḥa er maa àri - nà

come from within to see what I had made,

stutet em taui qemamu - nà

[and] was passing through the universe [which] I had created,



em *ṭetem* *χer - â* *ân* *reχ - â* *su*

when [something] aimed a blow at me, not know I what.

ân *χet* *âs* *pu* *ân* *mu* *âs* *pu* *âb - â* *χeri*

Fire is it? Water is it? My heart containeth

. . . . . *ḥat - â* *âatiti* *āt* *χeri* *mes*

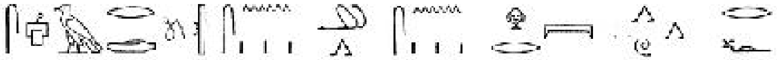
fire, my limbs tremble, my members contain the children

ḥesiu *âmmā* *ântu - nâ* *mesu - â*

of quakings. I pray you let be brought to me my children

neteru *χui* *meṭet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,



sarf - sen *peḥ - sen* *ḥer* *iu* *er-ef*

their powers they reach to heaven. Came to him

mesu *neter* *neb* *âm* *χeri* *âkebu - nef*

[his] children, god every there with his cries of weeping.

iu *en* *Âuset* *χeri* *χut - set* *âuset* *re-*

Came Isis with her powerful words, the place of

set em nifu en ānχ θes - set ḥer
her mouth with the breath of life, her incantations

ṭer ment meṭu - set seānχ ḥa
destroy diseases, her words make to live dead

ḥeti ṭet - set mā pui ātf neter petrā
throats. Said she: What is this, O father divine, what is it?

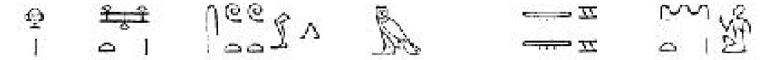
ṭatft ṭen mennu ām - k ua
A serpent hath shot sickness into thee, a [thing]

mer - k ṭa ṭep - f er-k ḥa
which thou hast made hath lifted up its head against thee. Verily

seχer - set em ḥekai menχ
shall be overthrown it by words of power beneficent,

ṭa - ȧ χetχet - f er maa sati - k neter
I will make it to depart in the sight of thy rays. The god

ṭeseri āpu - nef re - f ȧnuk pu ṡemi
holy opened he his mouth [saying]: I was passing



ḥer uat sutut em taui set - ȧ

along the way going through the two lands of my country

ȧba en ȧb - ȧ er mau qemamu - nȧ

wishing my heart to see what I had created,

χunen - nȧ em tefi ȧn maa set ȧn

[when] I was bitten by a serpent not saw [I] it.

χet ȧs pu ȧn mu ȧs pu qebebḥ - kuȧ er

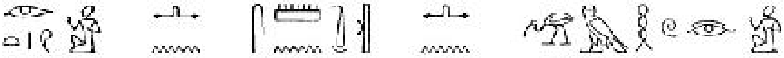
Fire is it? Water is it? I am colder than

mu temem - kuȧ er setet ḥāt - ȧ neb

water, I am hotter than fire. Members my all

er χeri fetet tuȧ ȧstiti

[are] in a state of sweat. I tremble,



maat - ȧ ȧn smen ȧn qemḥu - ȧ

my eye is without stability, not can I see

pet ḥu mu ḥer ḥrȧ - ȧ em trȧ

the heavens. Riseth water on my face [as] in the time

en ḳemu ṭeṭ ȧn Ȧuset en Rā ȧ ṭeṭ - nȧ

of summer. Said Isis to Rā :— O tell me

ren - k ȧtf - ȧ neter ānχ sa - tu ḥer

thy name, O my father divine, [for] liveth the person who [hath power] over

ren - f ȧnuk ȧri pet ta θes

his name. [Said Rā] :— I am the maker of the heavens and the earth, knitting together

ṭuu qemamu unnet ḥer - f

the mountain land, and creating what existeth upon it.

nuk ȧri mu χepertu Meḥt - ur

I am the maker of the water, making to come into being Meḥt-ur,

ȧri ka en mut - f χeperu

making the "Bull of his mother", the creator

neṭemneṭemiu nuk ȧri pet sešeṭa

of love-joys. I am the maker of heaven and have decked

χuti ṭāt-ȧ ba nu neteru em

the two horizons, I have placed the soul of the gods

χennu - set ȧnuk un maaui-f χeperu
within it. I am [he who when he] opens his eyes becometh

ḥetetu āχennu maaui-f χeperu keku
light, [when he] shutteth his two eyes becometh darkness.

ḥu mu Ḥāpi χeft utu - nef
Rise the waters of the Nile when he giveth the order,

ȧn reχ en neteru ren - f nuk ȧri
not know the gods his name. I am the maker

unnu χeperu hru nuk ȧpu ḥebu
of the hours, the creator of the days. I am the opener of the festivals

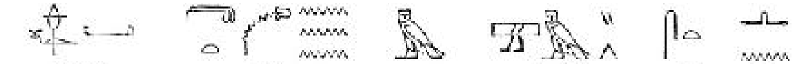
renpit qemamu ȧtru nuk
of the year, the creator of streams of water, I am

ȧri χet ānχet er seχeperu kat en
the maker of the fire living making to be done the works of

ām nuk χeperȧ em ṭuaau Rā em
the houses, I am Khepera in the morning, Rā in

āḥāu - f Temu āmi mašeru ān

his culmination and Tmu in the evening. [But] not



χesef met em šemi - set ān

was driven the poison out of its course, not

netem neter āa ṭet ān Āuset en Rā

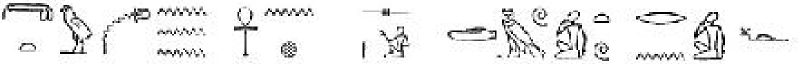
was relieved the god great. Said Isis to Rā:—

ān ren - k āpu em na ṭeṭu - k

Not is thy name mentioned among the things [which] thou hast said

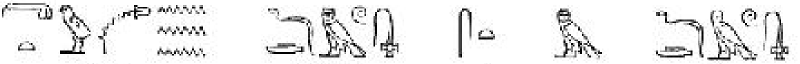
nā ā ṭet - k set nā peri ta

to me. O tell thou it to me, and shall come out the



metu ānχ sa ṭemu - tu ren - f

poison. Shall live a person being declared his name.



metu ṭeṭemu - set em ṭeṭemu

The poison it burned with burnings,

seχem - nes er nebāu en ārt ṭet ān

it was stronger than the flames of fire. Said the

ḥen en Rā tāt - nā ḥehuti mā Āuset

Majesty of Rā :— I give myself to be searched out by Isis,

per em ren - à en χat - à er χat - s

shall come forth my name from my body into her body.

àmen en su neteri em neteru usegχ

Hid himself the divine one from the gods, wide (*i. e.*, empty)

àuset em uàa en ḥeḥ renput àr χeperu

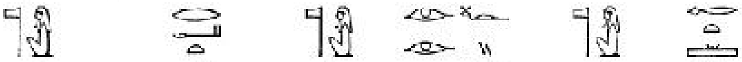
was the seat in the boat of millions of years. When it became

mā sep pert ent àb ṭet - s en

about the time of the coming forth of the heart, she said to

sa Ḥeru senḥa ent su em ānχ

[her] son Horus :— Let bind himself him by an oath sworn by the life



neter erṭāt neter maati - f neter āa

of the god, that may give the god his two eyes. The god great

ubes - nef ḥer ren - f Āuset ur

was taken from him his name, [and] Isis the great lady

ḥekaiu sepi metu per em Rā

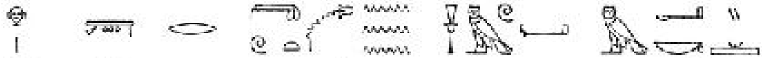
of enchantments [said] :— Run, poisons, come forth from Ra.

maat Ḥeru peri em neter nubȧu en

O Eye of Horus, come forth from the god and shine without

re - f nuk ȧri - ȧ nuk ḥau er māāi

his mouth. I, I have worked. I dismiss to descend



ḥer ta er metu seχemu maki

upon the ground the poison which hath been overcome. Verily

uθes en neter āa ren - f Rā

hath been taken from the god great his name. Rā,

ānχ - f met mit θes rer men

may he live! the poison may it die! and conversely. A certain one,

mes en ment ānχ - f met mit

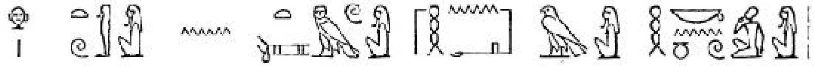
the son of a certain one, may he live, the poison may [it] die.

ṭet en Ȧuset ur ḥent neteru

[This] said Isis, the mighty lady, the mistress of the gods,

reχ Rā em ren - f t'es-f t'et'et

who knew Rā in his name his own. To be said



ḥer tut en Temu ḥenā Ḥeru ḥekennu

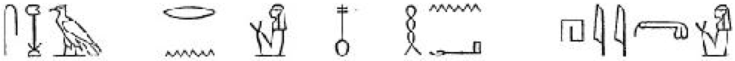
over an image of Tmu and Horus the divine givers of names,

erpit Ȧuset tut Ḥeru

[and over] a figure of Isis, and an image of Horus.

FROM THE MONUMENT OF UAḤȦB-RĀ EM KHU.

[XXVth dynasty.]



seχa | *ren - ȧ* | *nefer* | *ḥenā* | *hai - ȧ*

May be remembered my name {[for] good} with [those of] my husband

mesu ḟȧ | *er-ḳes* | *neteru* | *ȧmu* | *χa*

and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PA ṬEPEP.

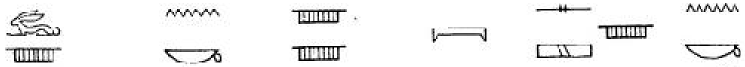
[XXVth dynasty.]

peseš - s | *māt - k* | *Nut* | *ḥer - k* | *em* | *ren - s*

1. Spreadeth she thy mother Nut over thee in her name

en šeta

of "Hidden".



un - nek āa pet seś - nek

2. Shall be opened to thee the doors of heaven, shall be unbolted for thee

āā sehet sešep - θ mut-k nut

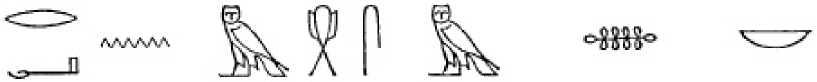
the doors of the stars of light, shall receive thee thy mother Nut.

meṭ ȧn Ṭep - ṭu - f χent neter ḥet ȧm

3. Saith he who is on his hill, the chief {of the divine house,} who is

Ut neb Ta - teser neter āa neb qeres

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,



ertā - nȧ em - sa - s em sa neb

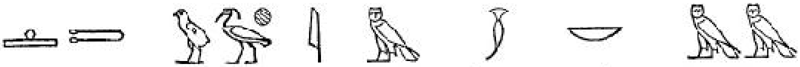
"I work behind her with protection every".

un āā en χut āḥā - k

4. Shall be opened the doors of the horizon, thou shalt stand up

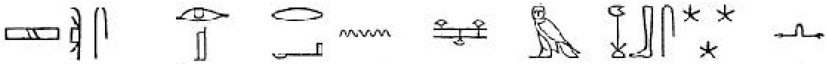
àref ta pen per em Tem

then on earth this coming forth as Tem.



ḥetep - θ χu - à em bener neb emm

5. Thou restest; my strength is with sweetness all among



šesu Àusàr erṭa - nà uat em χabesu àn

the servants of Osiris. I give a way among the stars. Not

mit - k ṭetta

shalt thou die for ever.

ḥa Àusàr erṭāt en Ḥeru ṭemṭ - θu

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.

6.

neteru sen - sen er-k em ren - sen pu en

The gods they join with thee in name their of

sen ent àteruit

"Brethren of the shrines of the North and South".

ha Ȧusȧr ȧḥ - nek neteru āt - k

7. Hail Osiris! Unite for thee the gods thy members,

ṭemṭ ḳesu - k seruṭ en Ȧnpu masṭ - k

collecting thy bones. Maketh strong Anubis thy legs

χent mennu - f sešeṭ - f tu er pet

in his building; he leadeth thee into heaven.

ha Ȧusȧr ȧn - nek Ḥeru ȧbu neteru nebu em

8. Hail Osiris! {Bringeth to thee} Horus {the hearts} of gods all at

sep ȧn bȧn ȧm - sen mā - f nem ānχ

once, not is there evil in them {in respect of him,} {[O thou who] again} livest!

renp - k mā qet - k Ȧusetet uben - s em

9. Thou becomest young as thou wast. Isis she shineth in

pet en ȧb - k ϐes-s ṭet - k χu - s

heaven at thy wish, she raiseth up thy body, she strengtheneth

ḥāu - k *t'etta*

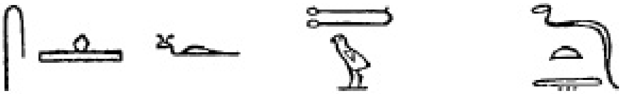
thy members for eternity.

erṭā - nȧ *uben - k* *em* *χu* *ȧḥā - k*

10. I have granted that shalt shine thou, in splendour shall be thy limbs;

ȧm - k *āś* *seḥetep - nek* *ka - k*

not shalt thou lament; thou art at peace with thy Ka,



seḥetep - f - θu *t'etta*

it shall be at peace with thee for ever.

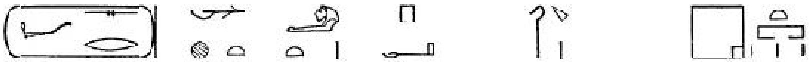
THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.

renpit met χemennu Ḥeru neter χat suten net

Year eighteen of Horus, the divine body, the king of the North and South,

neter χat . . . . neter χat Ḥeru nub

the divine body, {the king of the North and South,} the divine body, the golden Horus,



Ṭeser χet ḥāt pā ḥeq ḥet

Tcheser. When {[to] the hereditary prince,} the governor of the temples

reset mer χenti em Ābet Māṭar

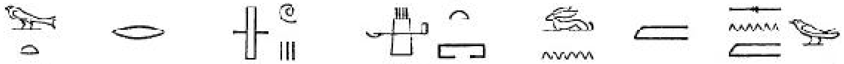
of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭar,

ȧntu - nef utu suten pen er erṭā

was brought to him royal despatch this :— [This is] to make thee

reχ - k un - ȧ ḳer qemui er ȧuset

to know [that] I am possessing trouble upon the throne

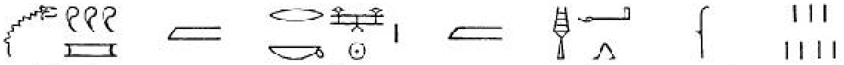


urt er ȧmu ḥet āat un em senem

great for those who are in the great house. Is in affliction
(*i. e.*, palace)

ȧb-ȧ em ṭu er āa ur χeft tem iu

my heart because of an evil great exceedingly, for not hath risen

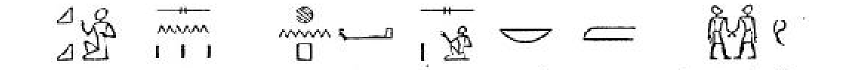


Ḥāpi em rek - ȧ em āḥā renpit seχef

the Nile in my time during a period of years seven.

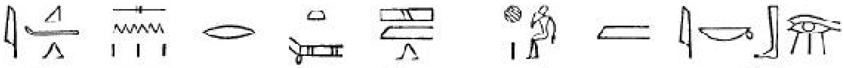
ket nepi user renpit ḥuā χet neb

Scarce is grain, are lacking herbs, wanting are things all



qeq - sen χenp sa neb em [sennu]-f

[which] they can eat. Stealeth man every from his neighbour.

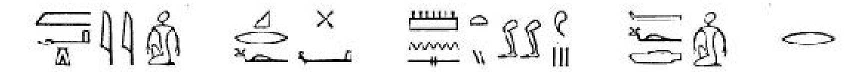


ȧq - sen er tem šem χi em ȧkeb

They would run but cannot move. The babe is in tears,

ḥun em senb ȧa ȧb - sen

the child drags himself along, [as for] the old their heart

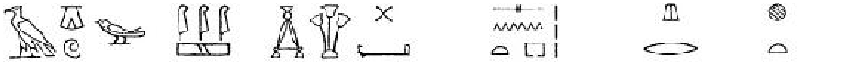


māki qeref menseti - u ḥufeṭ er

is stricken down; totter their legs [and they] sprawl upon

ta aaui-u er χen-u sennu em

the earth, their hands [lie] upon their bosoms. The nobles are



aḳu seśu ṭebḥa sent χer χet

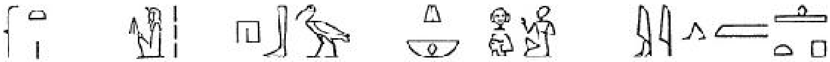
empty of counsel, is broken open the treasury, instead of money

per nefui unui neb em qem maāu

cometh forth wind. Beings all are in distress. Hath meditated

ȧb - ȧ ān er ḥāt net' un ȧm - ȧ

my heart going back to the aforetime upon the deliverer who was in my place

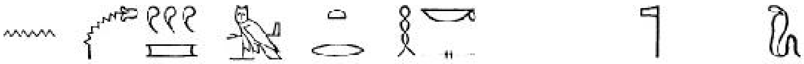


trȧt neteru heb χer heb ḥer ṭep I-em-ḥetep

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-hetep (*i. e.*, Imouthis)

sa Ptaḥ Res-ȧneb-f seb ȧuset mes

the son of Ptah of his South Wall (*i. e.*, of Memphis). Where is the place of the birth



en Ḥāpi mā trȧ ḥek-s neter netert

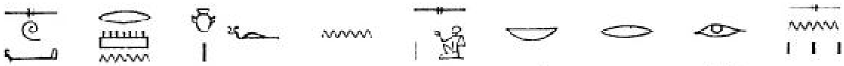
of the Nile? Who then is its guardian? [What] god [or] goddess

ȧm - s pe-trȧ-tu seχem-f un - f smen ȧp-

is in it? What then is his form? Is it he who hath announced

nā āḥā renenet sem - ȧ en χent Ḥet-seχet

to me the provisions {of the harvest?} I will go to the dweller in Ḥet-sekhet

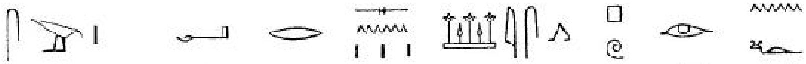


su ermen ȧb - f en sa neb er ȧri - sen

who weareth out his patience on person every in [what] they do.

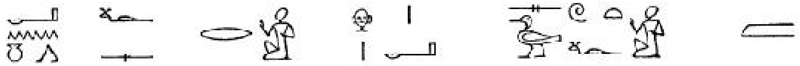
bes-ȧ er ḥet ānχet peṭ-ȧ barā (?)

I will enter into the house of life, I will unroll the written scrolls,



sem-ȧ ā er - sen šās pu ȧri - nef

I will bring [my] hand upon them. A going forth he made, (*i. e.*, Māṭār)



ānnu - f s er - ȧ ḥer-ā saut - f - ȧ em

he came back to me immediately, he informed me concerning

ḥait Ḥāpi χet neb ān-

the source of the Nile [and concerning] things all [which] written

sen ȧm qefa - f - nā reu ȧmen

are they therein. He revealed to me the chapters hidden

ȧu ṭepāu θet metet er sen ȧn

[my] ancestors took [their] way to them; not [existed]

sen - sen em suten terter rek tem - f

their seconds with [any] king since the creation of time. He spake

nȧ un nut em ḥer-ȧb ennu sper

to me :— There is a town in the midst of the stream, cometh forth

Ḥāp [ȧm-s] Ābet pu ren - f ḥā ḥāt pu

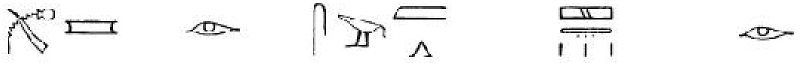
Ḥāpi from it; Ābet is its name, {at the beginning} {the first town} was it.

senetemtem ȧb - ȧ ter setem - ȧ enen āq (sic)

II. Was doubly glad my heart when I heard this. [I] went in,

seš meru unχ ȧri

revealed [to me] the superintendents what was sealed. Was made



āb ȧri sem šeta ȧri

the libation, was made the celebration of the mysteries, was made

āb āat uten ta ḥeqt apt āḥ

an offering great, an offering of bread, beer, ducks, oxen [and]

χet neb nefer en neteru neteret ȧmu

things all good to the gods [and] goddesses who are in

Ȧbut tem - tu ren - sen em kes

Elephantine, are proclaimed their names in the place [called]

sṭer ȧb em ānχ usr qem - ȧ neter āḥā

"Resteth the heart in life and strength". I found the god standing

em senk-ȧ schetep - nef em tua semeḥ-

before my sight, he was gratified at [my] adoration, and I made

s embaḥ - f ābi maat - f ser ȧb - f

supplication before him. Opening his eyes, was moved his heart,

uatet χeru - f nuk χnemu nub - k āāui-ȧ

spake his voice, {[saying]: I am} Khnemu thy creator. My two hands

ḥaui - k er seqa tet - k er snib

were upon thee to knit together thy body, to make healthy

āḥāu - k tut-ȧ ȧb - nek āat χer āat

thy members; I gave a heart to thee. Stones [lie] upon stones

. . . . *ter baḥ ān ȧri kat ȧm - sen*

. . . from times of old, {[but] no one hath} done work with them

er ḳet ḥet neter er semaui smu

to build the temples of God, to repair what is in ruins,

er āb āterui ári árit en neb - f

to carve the shrines [or] to do the work of his lord.
of the North and South,

ṫerenti nuk neb nub nuk nub - f

Because I am the lord, the creator, I am he [who] formed

s tesef nu āa ur χep ḥer

himself, the watery abyss great exceedingly which existed from

ḥāt Ḥāp χenθ er mer - f er

the beginning; the Nile riseth at his pleasure to make

senbet fa ḥer - á ut - á sem

healthy the labourer for me. I am the director [and] guide

sa neb er unnut - sen temmu tef neteru

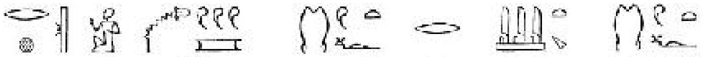
of mankind all in their hour, a mighty god, the father of the gods,

Śu ur ḥer ta un merti

Shu, the mighty one, the prince of earth. Are the two halves
(*i. e.*, east and west)

em tebt ḥer-ȧ χnemut-nȧ sefeχ

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it

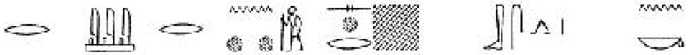


reχ-ȧ Ḥāp seχen-tef er seχet seχen-tef

I know, Hapi (Nile) he embraceth the fields, his embrace

seχ anχ fent neb mā seχen-ut

maketh abundant {[the means] of life} for nose every (*i. e.*, all people), according to [his] embrace



er seχet er neχeχ seχer bes-ȧ nek

of the fields. . . . . I will make to flow for thee

Ḥāp ȧn renpit ȧb enen er ta

Hāp (Nile), without a year of need, subsiding upon land

neb ret semu neb en χertu χer net'

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,

ārāt (?) χent χet neb sepa χet

the goddess shall be over things all, shall increase things

neb em ḥeḥ er meḥ renpit

all by millions according to the cubit of the year.

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

renpit XXIII Qerpiaiset hru XXIV enti

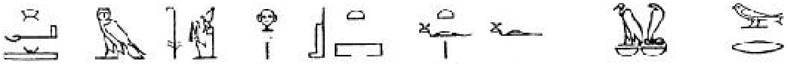
Year twenty-three, [month] Gorpaios, day twenty-four, which

ȧri en ȧmu Ta-mert ȧbet ftu peri

maketh according to the people of Egypt month fourth of the spring,

hru XXIV χer ḥen en Ḥeru ḥunnu

day twenty-four, under the Majesty of Horus the child,



χāā em suten ḥer ȧuset tef - f . . . . . . ur

diademed as king upon the seat of his father, {King of the North and South,} mighty

peḥpeḥ smen taui senefer Ta-mert

of valour, the establisher of the two lands, making happy Egypt,

menχ ȧb χer neteru Ḥeru nub uat

beneficent of heart before the gods, the golden Horus, bestowing

ānχ en hamemu neb heb Ptah mā āθi

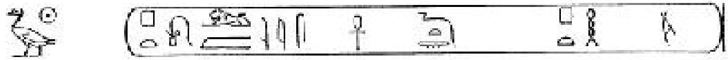
life upon mankind, the lord of festivals Ptah like, prince

Rā mā suten net (or bāt) neteru ātf meri āu en

Rā like, {king of the North and South,} of the gods the father-lovers the heir,

Ptah setep usr ka Amen Rā seχem meri

of Ptah the chosen one, mighty one of the *ka* the Form of Ra beloved, of Amen,



sa Rā Ptualmis anχ tetta Ptah meri

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,

neteru per sa en Ptualmis henā

the gods made manifest, son of Ptolemy and

Årsenat neteru ātf meri ab en

Arsinoë, the gods the father-lovers, [being] priest of

Åleksānters henā neteru net' hā neteru sen

Alexander and of the gods Saviours, and the gods brothers,

hā neteru menχ henā neteru ātf meri hā

and the gods beneficent, and the gods father-lovers,

neter per Ptualmis sa Perrites

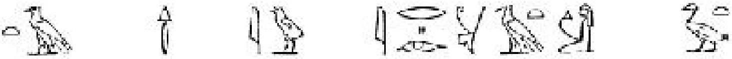
and the god made manifest Ptolemy, the son of Pyrrhides,

āu Temetriat sat Ourimkus

was Demetria, the daughter of Telemachus,

fa tep en qen mā Barenikat

the bearer of the reward of valour of Berenice



ta menχ āu Ārsenat sat

the beneficent, was Arsinoë the daughter

Qātmus fa tennu mā Ārsenat

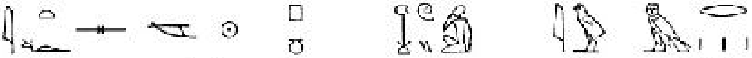
of Cadmus, the bearer {of the basket} of Arsinoë,

ta sent-s mer āu Irenat sat

the sister-lover, was Irene, the daughter

Ptualmis āb en Ārsenat ta

of Ptolemy, the priestess of Arsinoë, the



ātef - s meri hru pen seχaui āu meru

father-lover, on day this was made a decree. Were the governors

mau (?) peru — *neter ḥenu* — *ḥeru sešetau* — *neter ābu*

of the temples, the priests, {those over the mysteries,} the divine libationers

āq — *er* — *bu* — *ṭeser* — *er* — *smer* — *neteru* — *em*

[who] go into the place sacred to dress the gods in

satet - sen — *ḥenā* — *ānu neter šāt* — *ḥā*

their apparel, and the scribes of the holy books, and

θi — *peru ānχ* — *ḥenā* — *na* — *ki* — *ābu*

the sages of the two houses of life, and the other priests

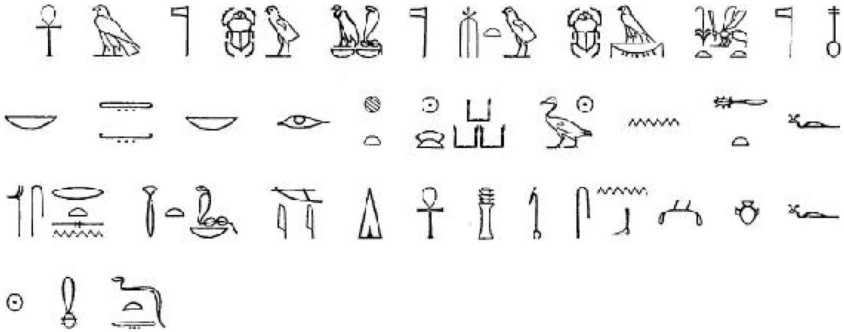
i — *em* — *āterui* — *ḥet' net* — *àu* — *Àneb-ḥeṭet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

TEXTS

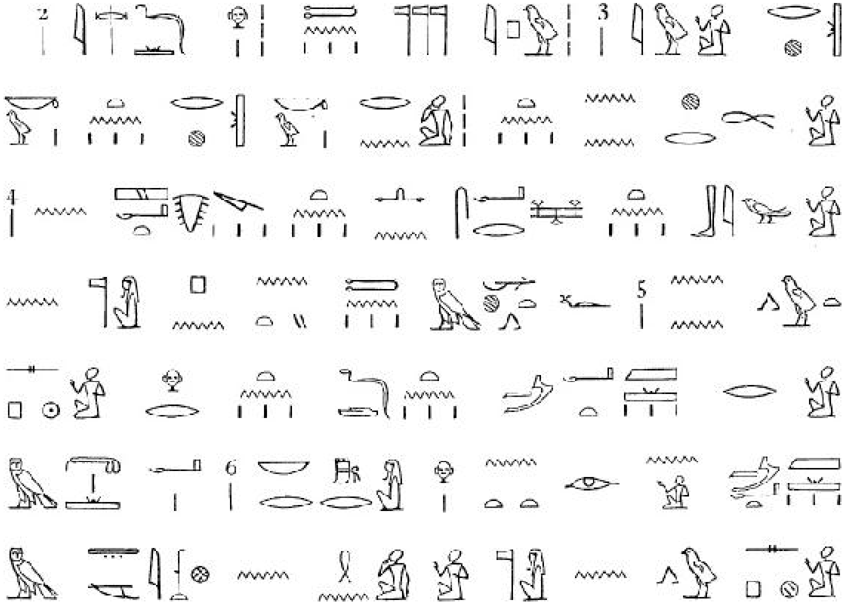
TO BE TRANSLITERATED AND TRANSLATED

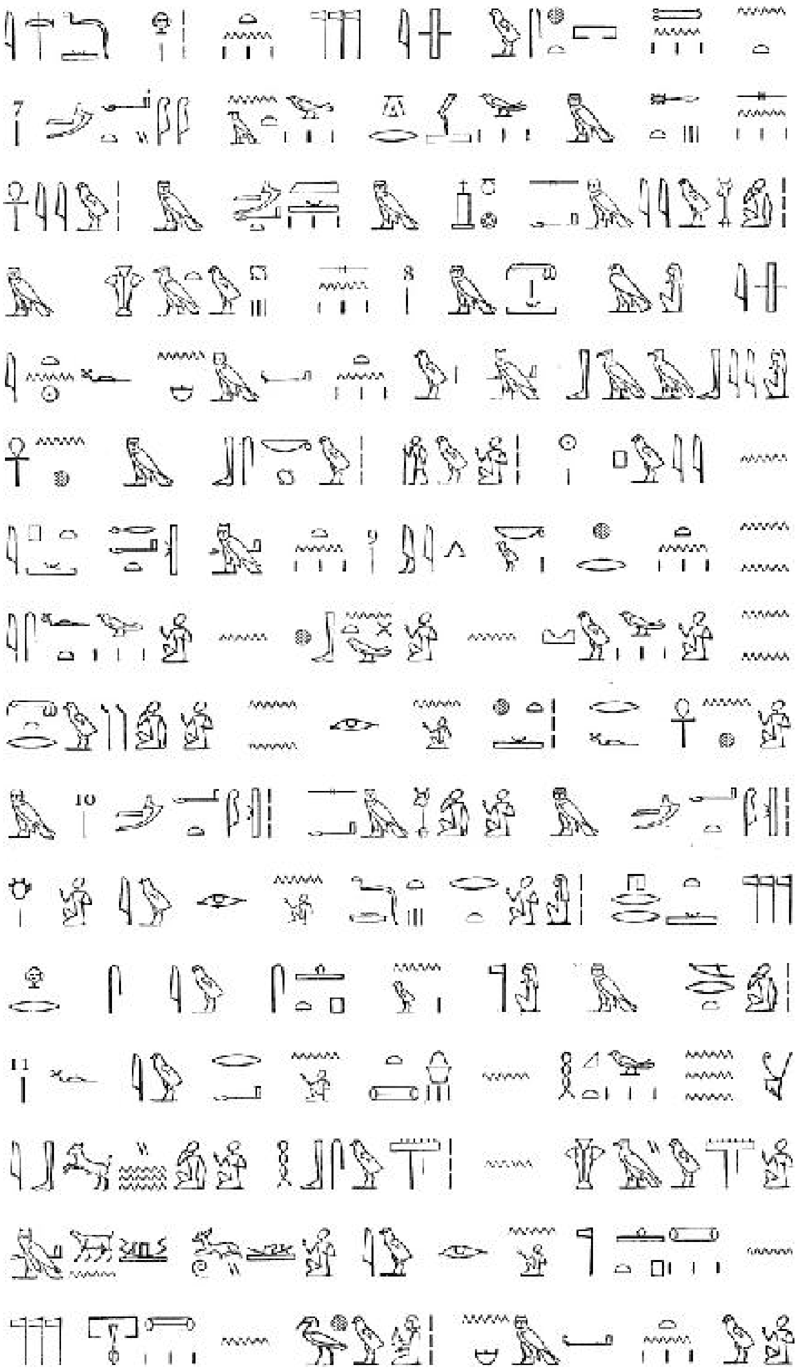
Titles of Usertsen III., King of Egypt.

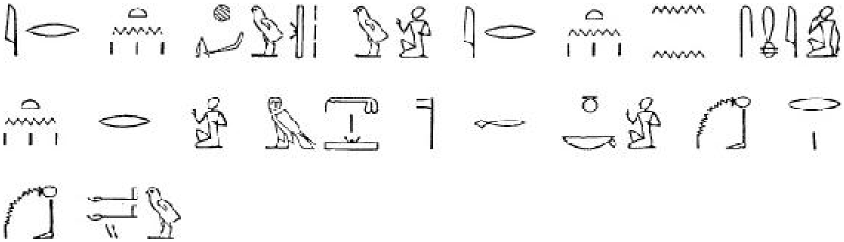


Address to the gods of Judgment.

[From the Payrus of Nebseni.]

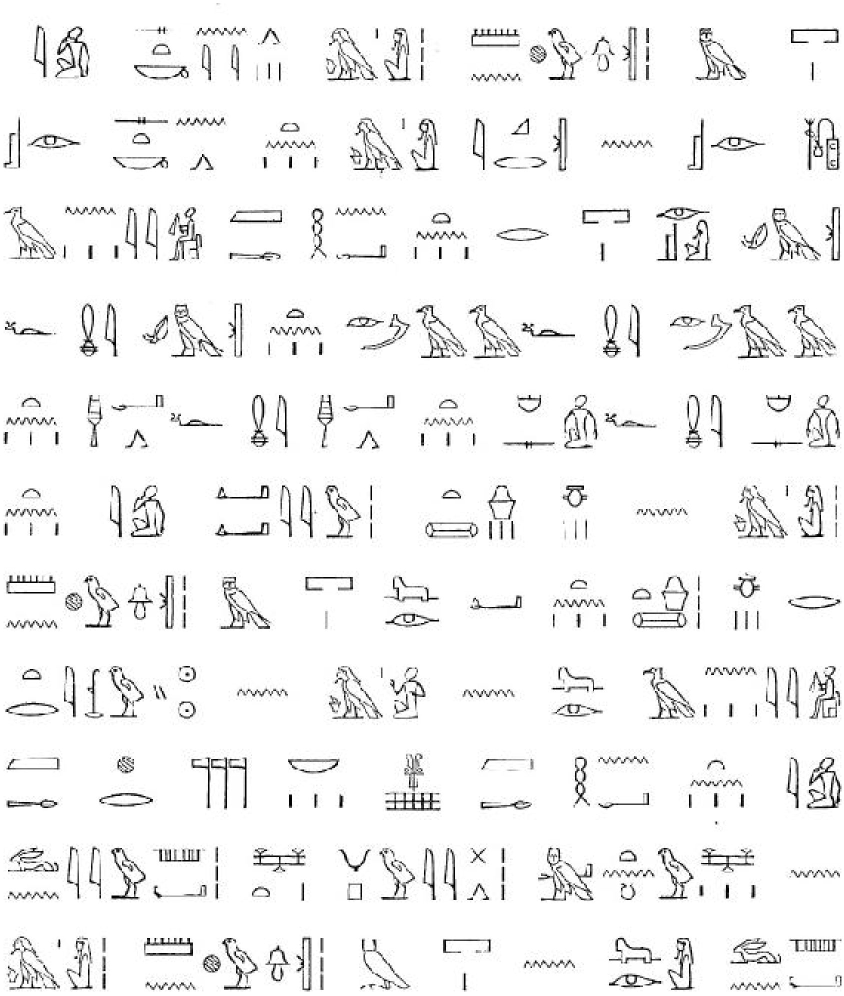


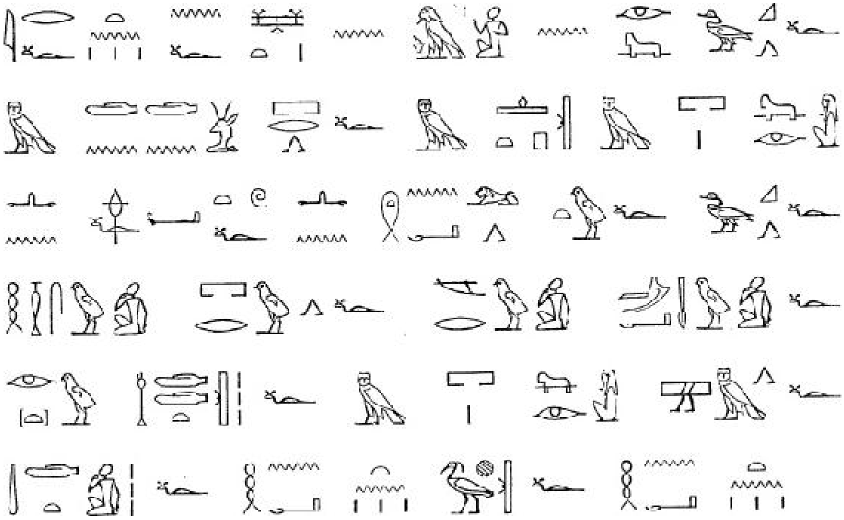

7
8
9
10
11



A prayer to the gods of the Underworld.

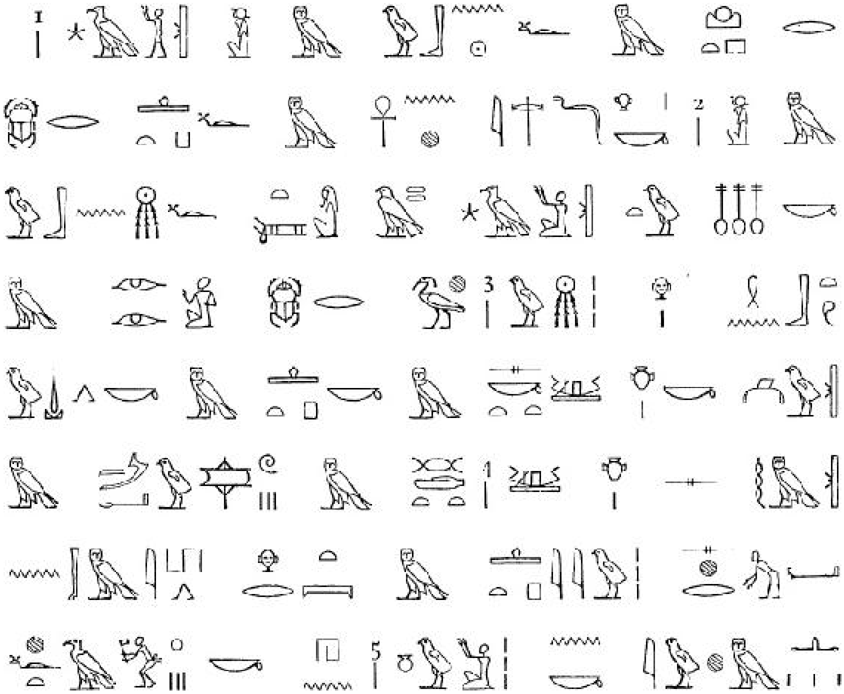
[From the Papyrus of Ani.]

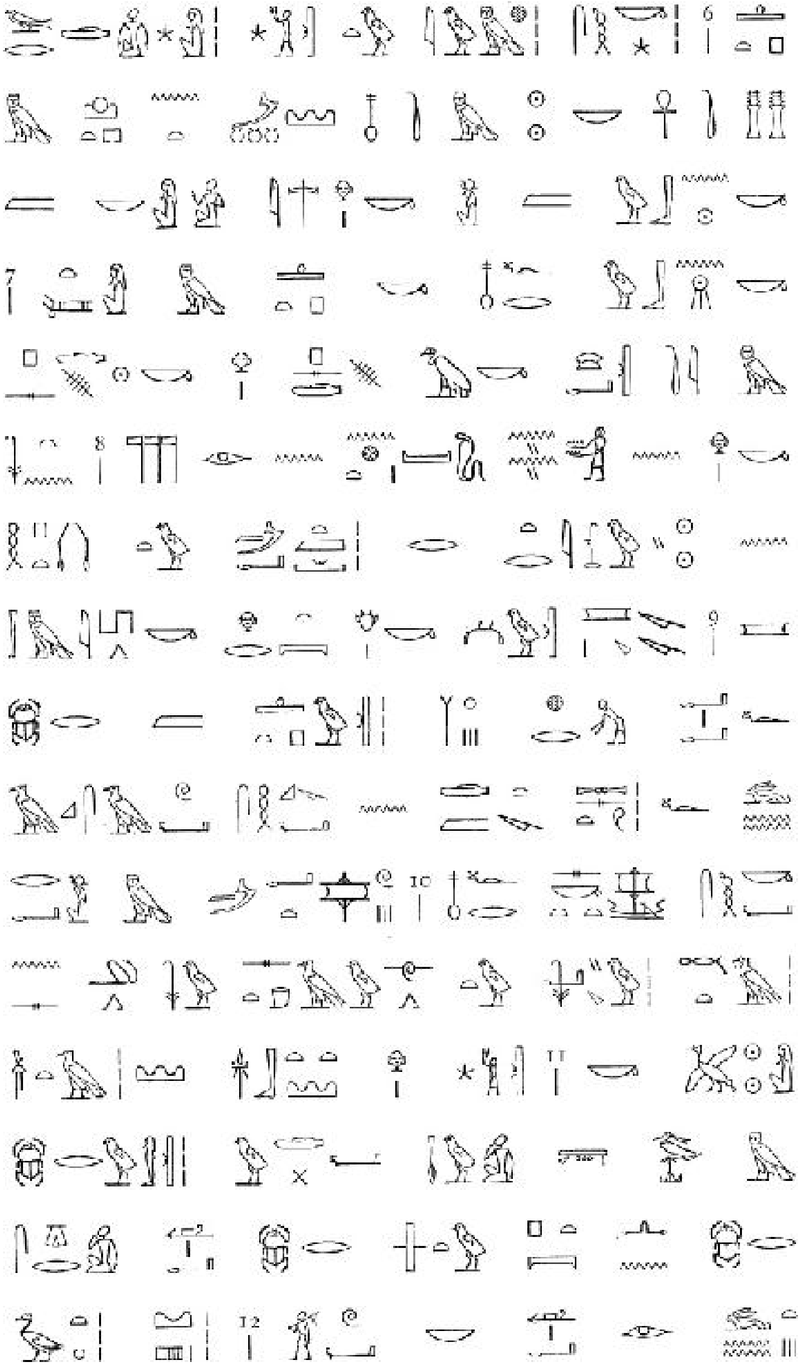




Hymm to Rā.

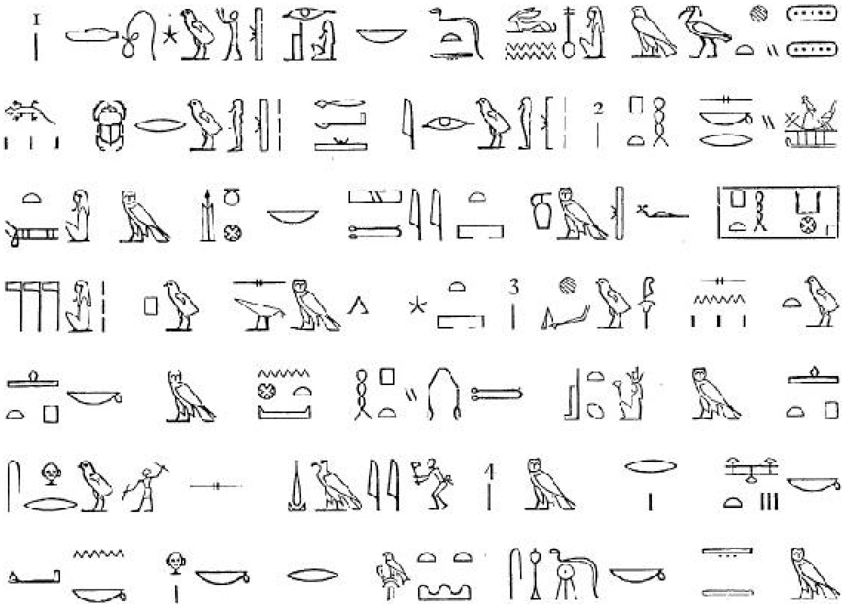
[From the Papyrus of Ani.]

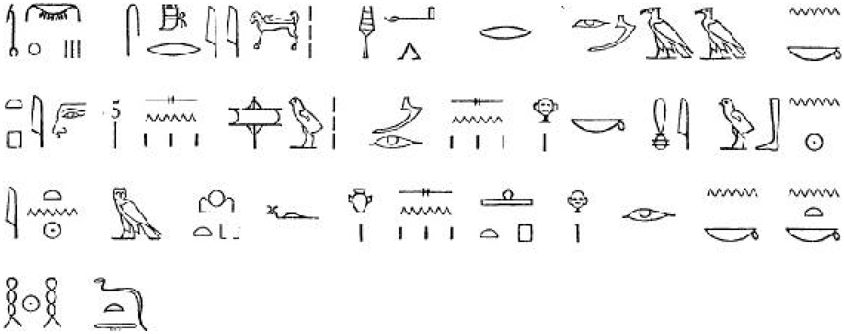




Hymm to Osiris.

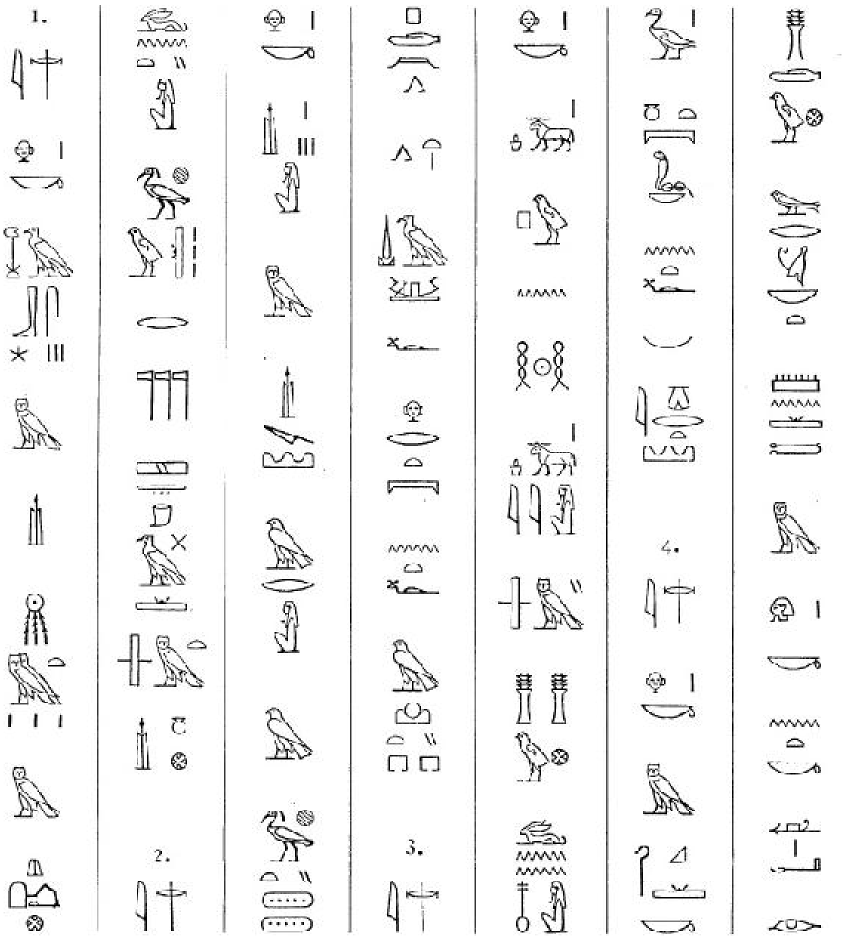
[From the Papyrus of Ani.]

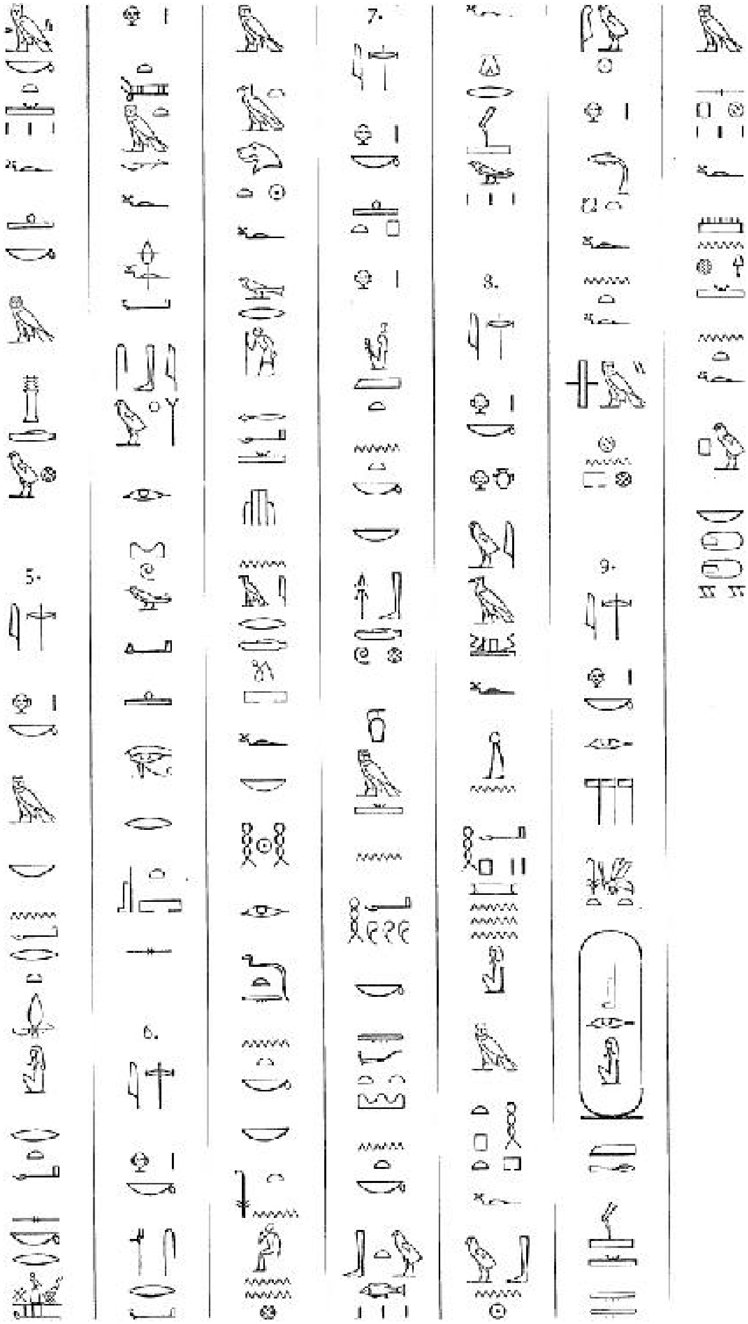




A Litany.

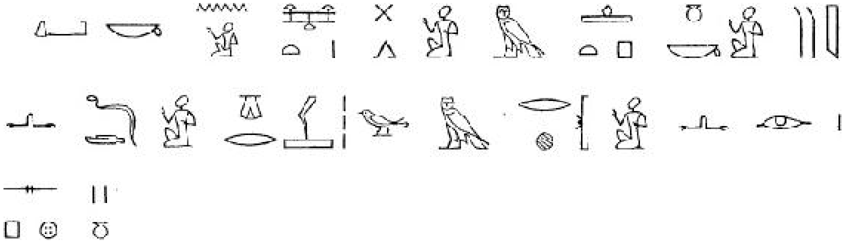
[From the Papyrus of Ani.]



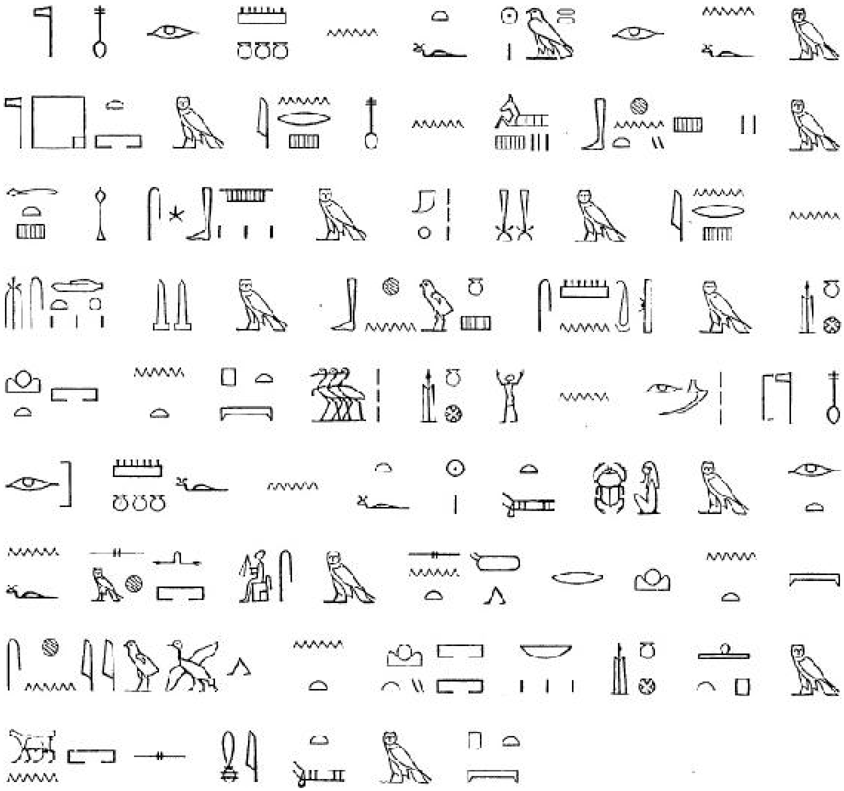


A Prayer of Ani.

[From the Papyrus of Ani.]

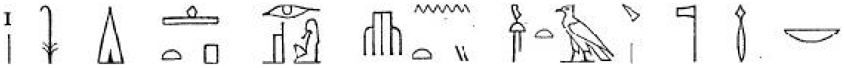


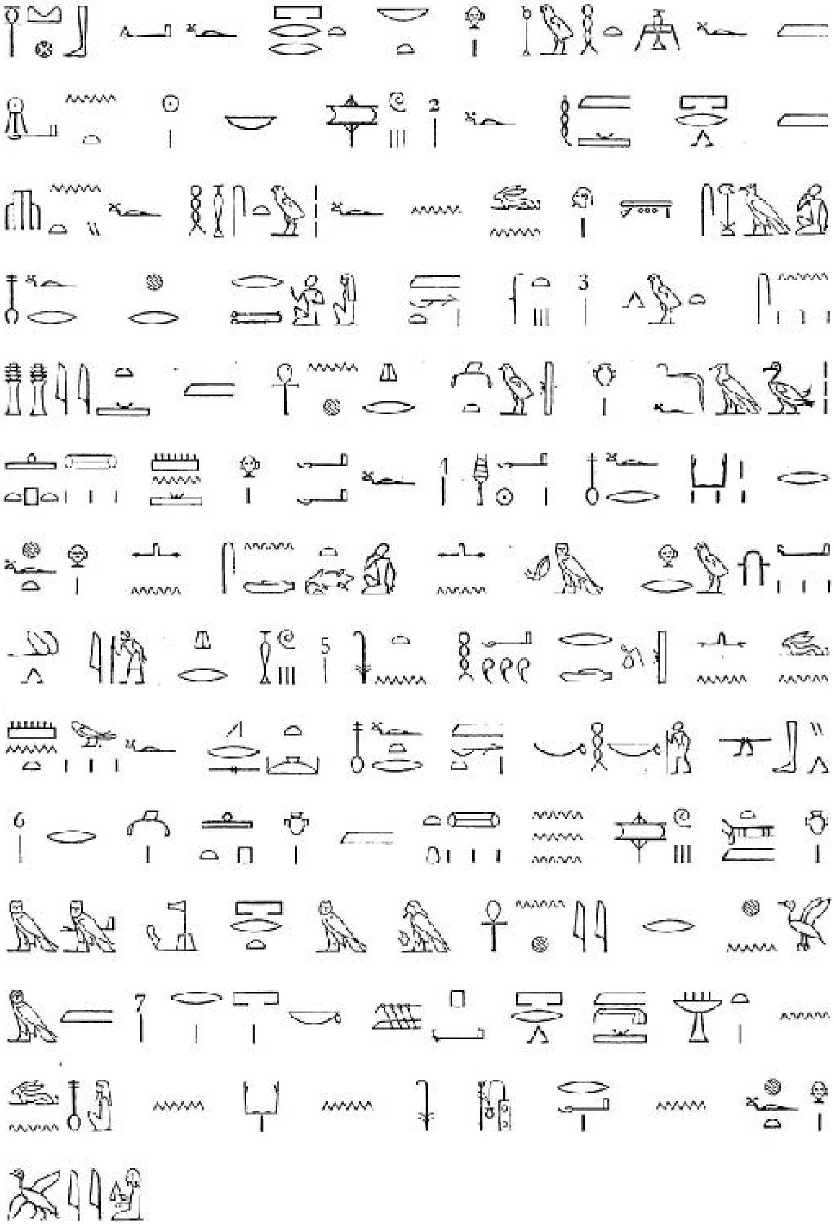
Inscription of Seti I. King of Egypt.



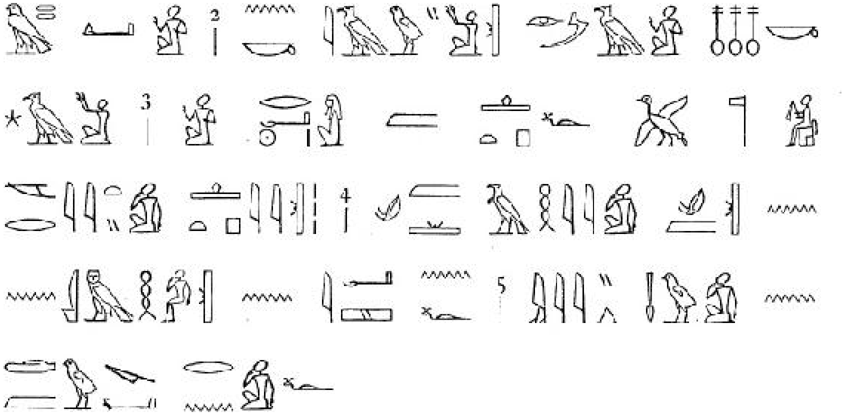
Inscriptions of the scribe Pai.

I.



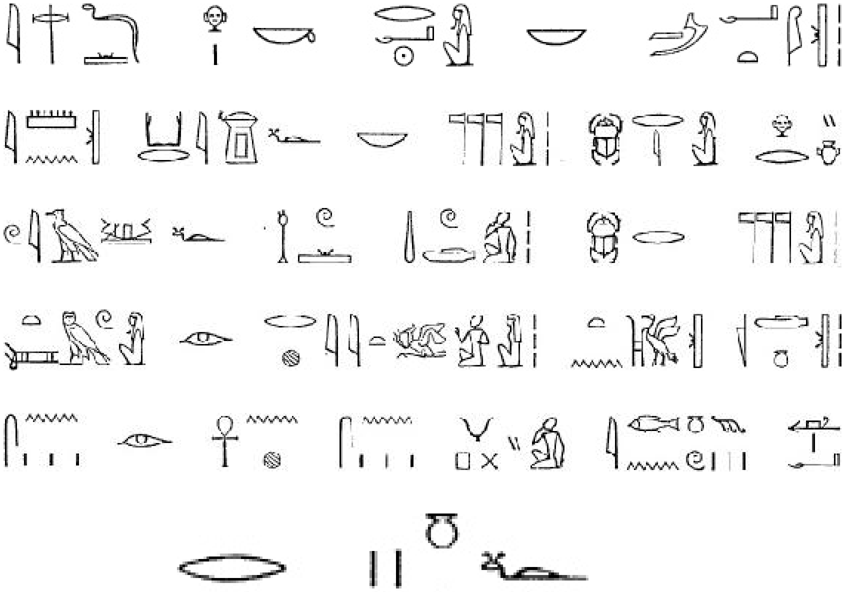


II.

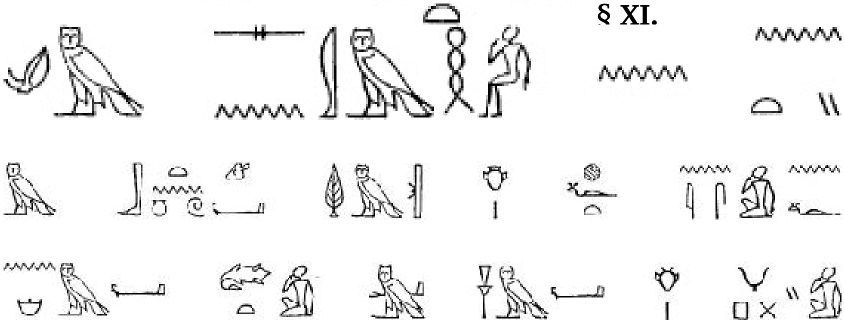


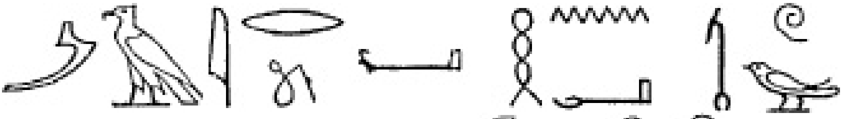
Hymn to Ȧmen-Rā.

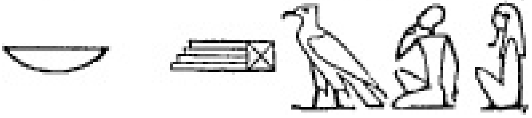
§ X.



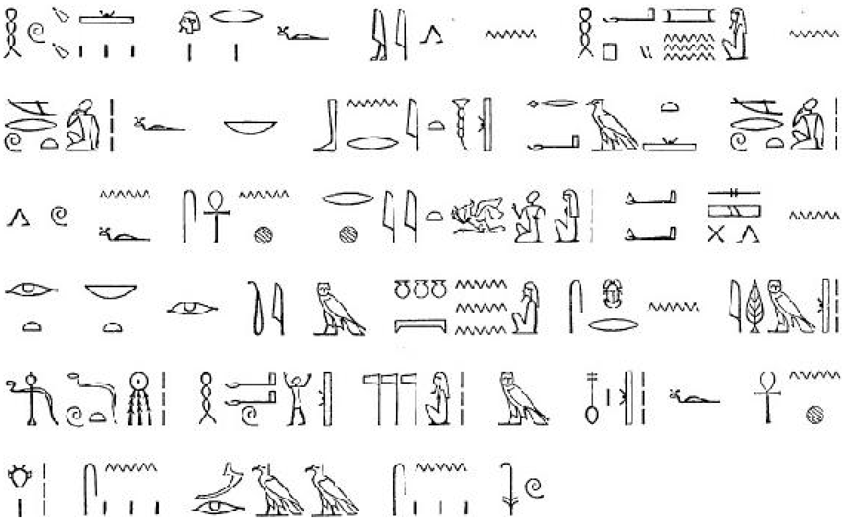
§ XI.



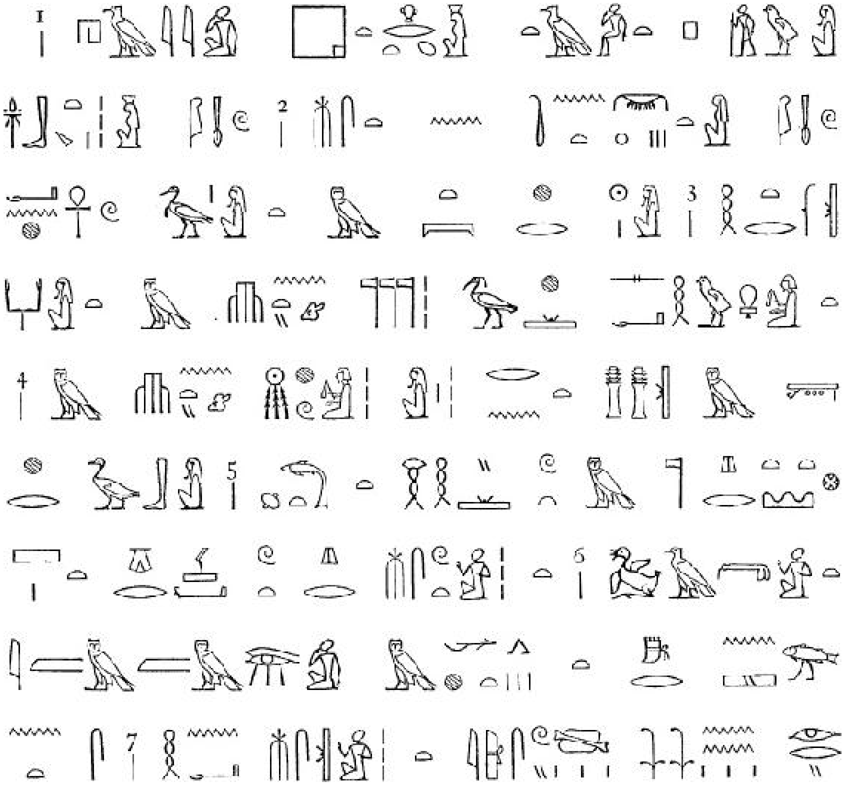
 §

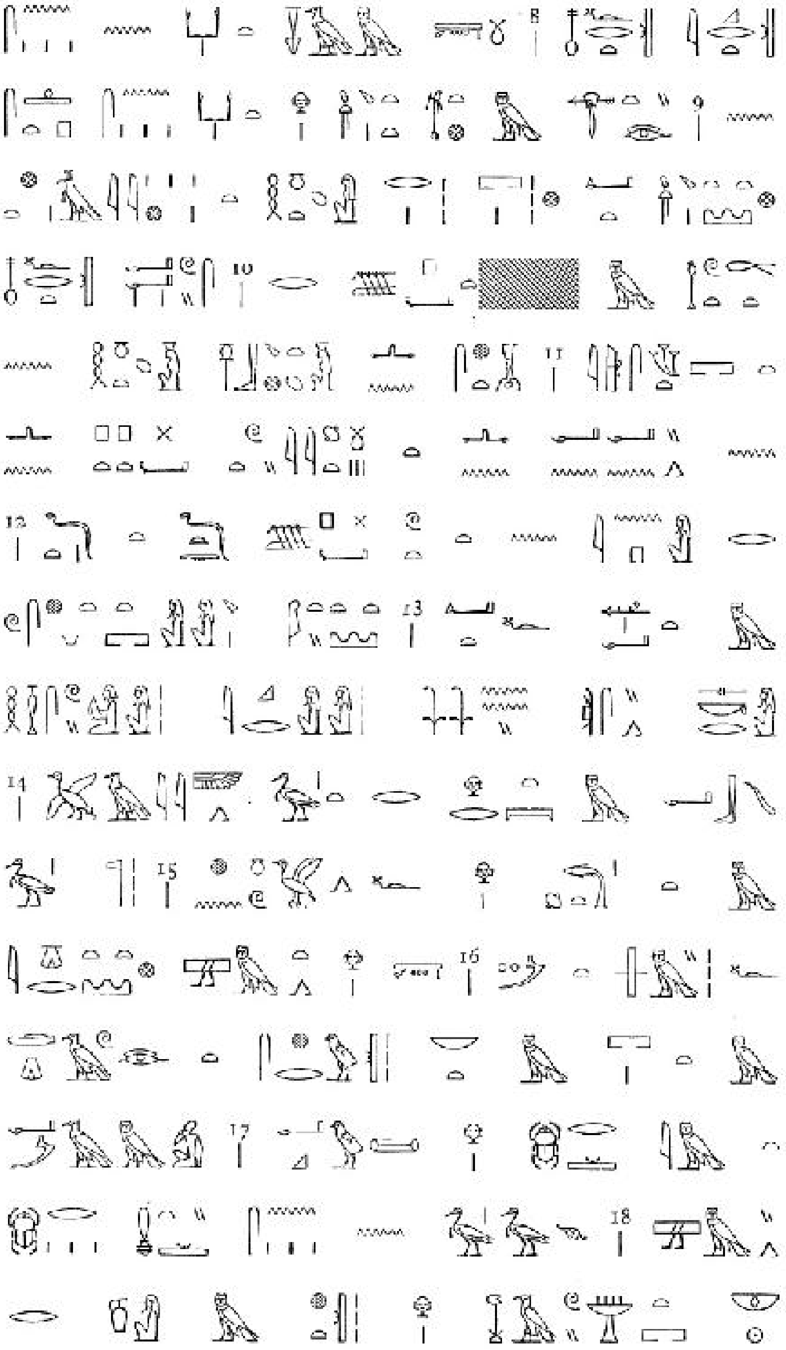


XII.

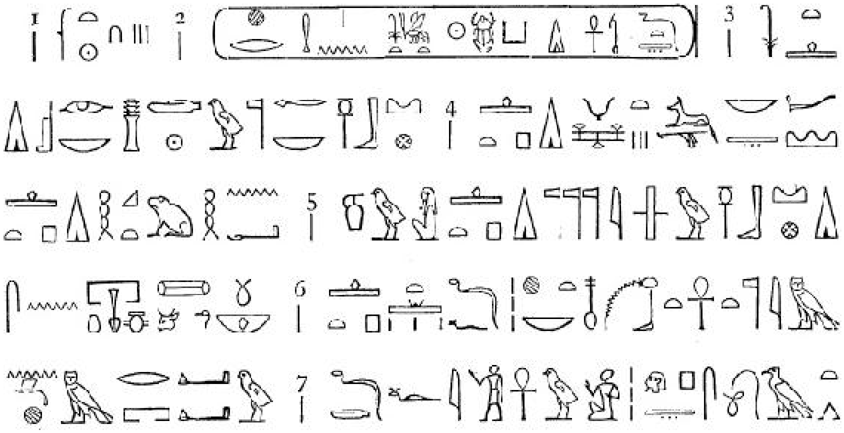


Address to the lady Ta-χerṭ-p-uru-ȧbṭu.




8
9
10
11
12
13
14
15
16
17
18

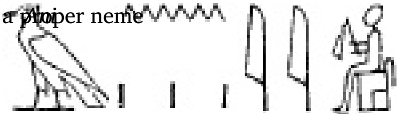
Stele of Ṭāṭāu.



8
9
10
11
12
13
14

GLOSSARY.

A

Ani a proper name


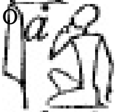
aqesu to cut off

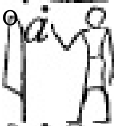
at moment

Ȧ

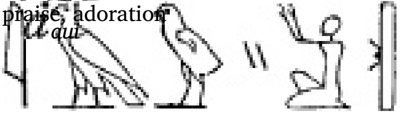
ȧ I, me

ȧ I, me

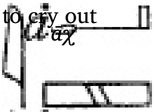
ȧ O


ȧ O


ȧau old age

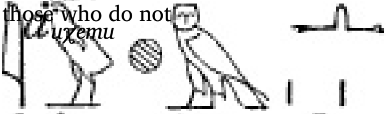
ȧaui praise, adoration


to cry out *ȧaχ*



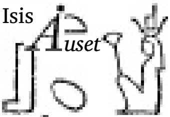
to be *ȧu*

those who do not *ȧuχemu*

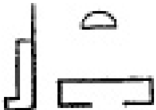


Osiris *Ȧusȧr*

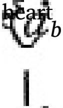
Isis *Ȧuset*



place *ȧuset*



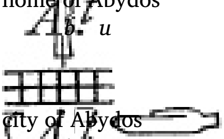
heart *ȧb*



hearts *ȧbu*

thirsty man *ȧbi*

nome of Abydos *Ȧb. u*



city of Abydos *Ȧb. u*

funeral mountain of Abydos *Ȧbtet*

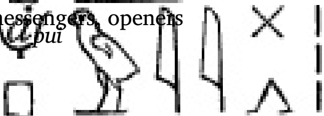
the lady of Abydos *Ȧbtet*

monthly festival *ȧbe.*

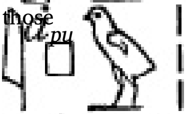
to decree, judge *ȧpi*

judgment *ȧpt*

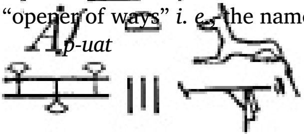
messengers, openers *ȧpui*



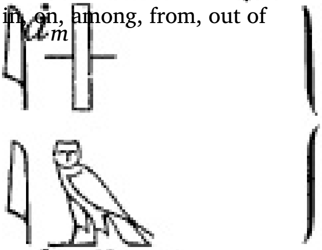
those *ȧpu*



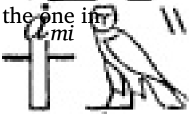
"opener of ways" *i. e.*, the name of a god *Ȧp-uat*



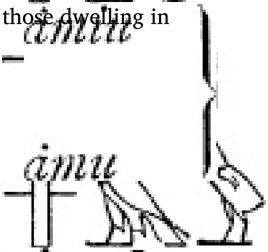
in, on, among, from, out of *ȧm*



the one in *ȧmi*

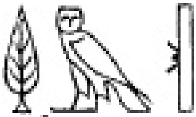


those dwelling in *ȧmiu*



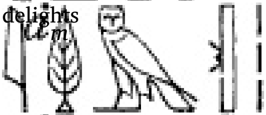
in *ȧmtu*

gracious *ȧm*



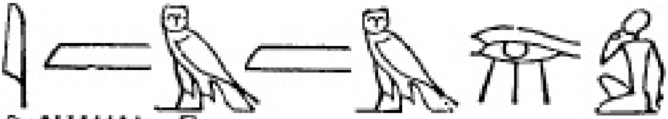
delights

ȧm



to weep

ȧmemmem

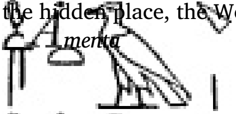


hidden

ȧmen

the hidden place, the West

Ȧmenta

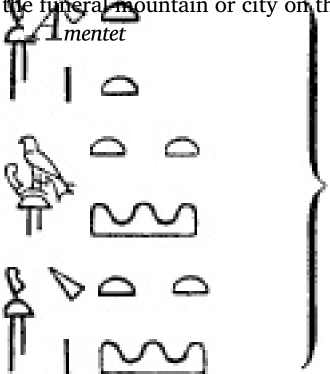


those in the West

Ȧmentiu

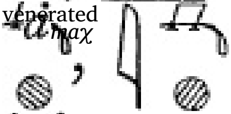
the funeral mountain or city on the west bank of the Nile

Ȧmentet



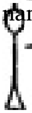
venerated

ȧmaχ



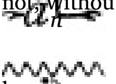
name of a god or star

Ȧmsu



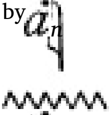
not, without, destitute of

ȧn



by

ȧn



to bring, carry

ȧn

name of a god
An

Heliopolis
Annu

Anubis
Anpu

skin, colour
ȧnnu

stone
ȧner

name of a female
Ant

a mythological place
An-. ṭes

homage to thee!
ȧnet′ . rȧ

then
ȧr

to make, maker, to do
ȧrt

work
ȧrit

made
ȧritu

forms
ȧru

therefore
ȧref

ȧhti throat

ȧs tomb

ȧst tomb

ȧsu those who are rewarded with something

ȧsfet sins, faults

ȧsn breath of air

ȧten disk

ȧtebui the two banks of the celestial Nile

ȧqer to be prefect

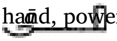
ȧqert a perfect thing

ȧqeru perfected divine beings

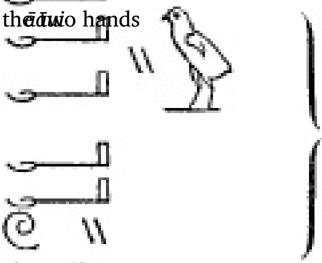
Åkertet, *Åkert* a name of the underworld

Ā

hand, power *ā*

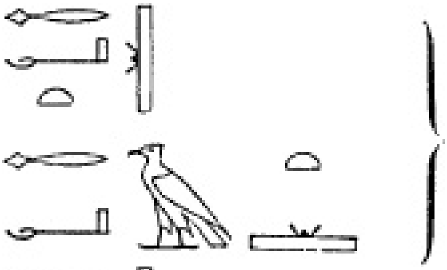


the two hands *āui*

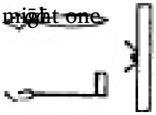


great *āa*

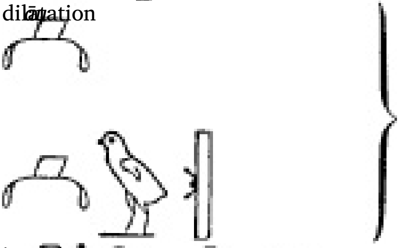
great, mighty *āat*



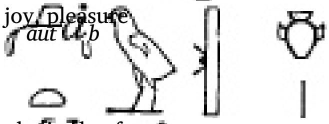
mighty one *āa*



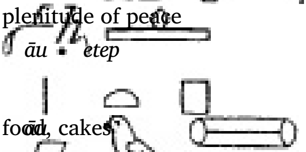
dilatation *āu*



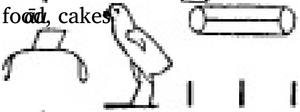
joy, pleasure *āut ȧb*



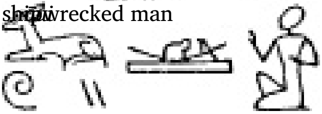
plenitude of peace *āu* ḥ*etep*



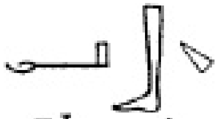
food, cakes *āu*



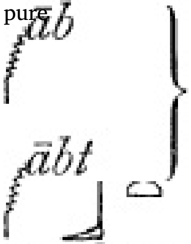
shipwrecked man *āpu*



to meet *ām*

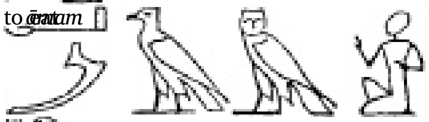


pure *āb*

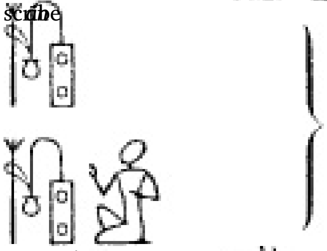


ābt

to eat *ānam*

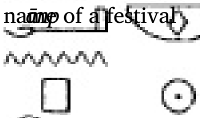


scribe *ān*



ānāni to break into

name of a festival *ānp*



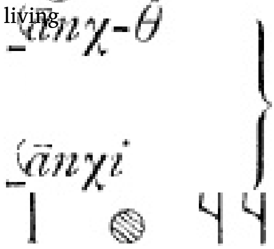
to live, live!, life *ānχ*

to live *ānχ*

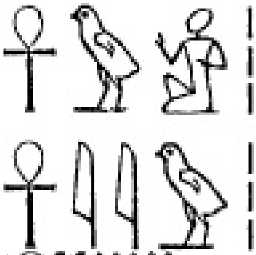
ānχu

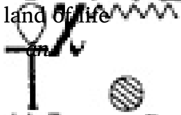
living *ānχ-θ*

ānχi

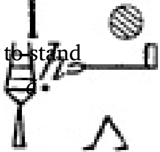


living beings

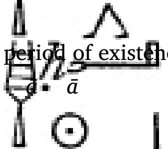




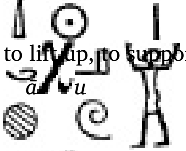
land of life
ān



to stand
ā



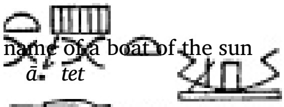
period of existence
ā ā



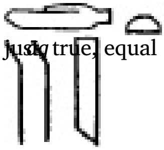
to lift up, to support
āu

many
āχy

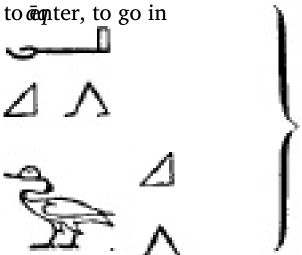
a kind of stone
āat



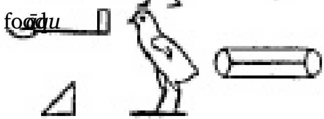
name of a boat of the sun
ā tet



just, true, equal
āq



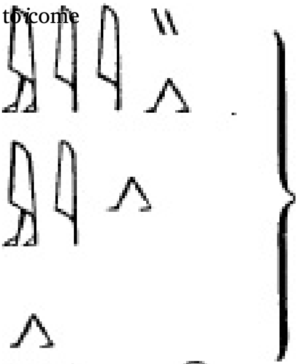
to enter, to go in
āq



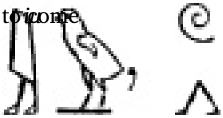
food
āqu

I

to come *i*

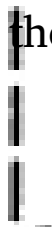


to come *iu*

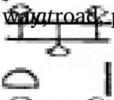


U

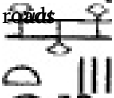
they *u*



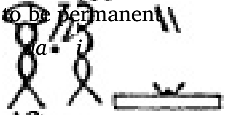
way, road, path *uat*



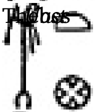
roads *uat*



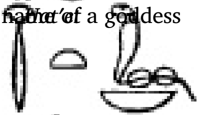
to be permanent *ua · i*



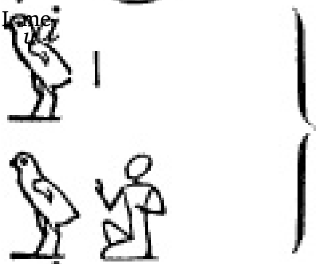
Thebes *Uast*



name of a goddess *Uat'et*



lame *u · i*



boat *u · i · a*

aq open

aqt open

uben to rise (of the sun)

un to be, to exist

unen to be

unenet things which are

up to open

upu openers

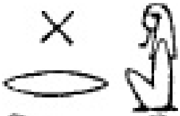
Unnefer a name of Osiris

Unnut a name of god

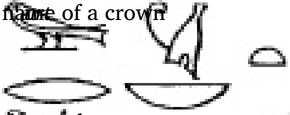
ur great, great one

urs chiefs

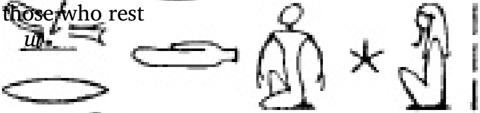
Ur name of a god



urrt, name of a crown

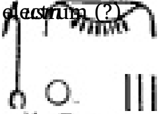


urṭu, those who rest

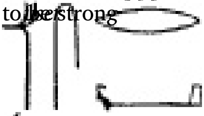


urṭ, weak, feeble

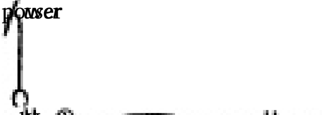
usm, electrum (?)



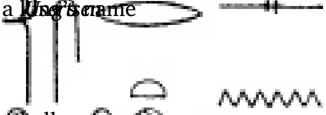
user, to be strong



user, power



Usertsen, a king's name

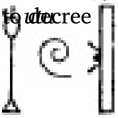


usχt, a hall

usχt maāti, hall of double right and truth

utu, mummy bandages

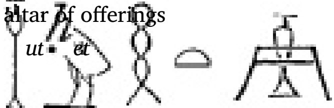
uṭ, to decree



uṭt, decree

altar of offerings

ut . *et*

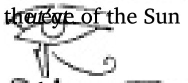


to go forth, set out

utʹa

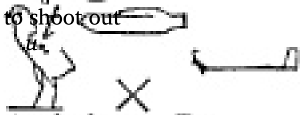
the eye of the Sun

utʹat



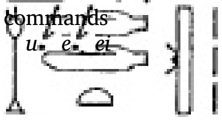
to shoot out

u .



commands

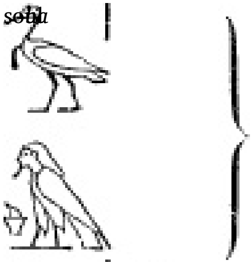
u . *e* . *ei*



B

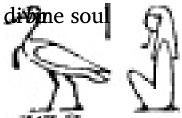
soul

ba



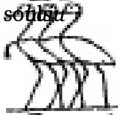
divine soul

ba



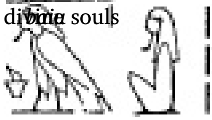
souls

baiu



divine souls

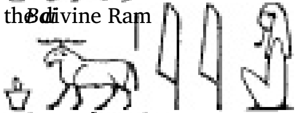
baiu



ram

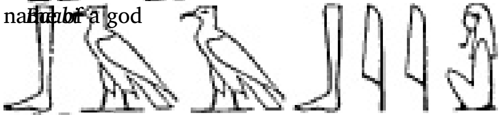
ba

Bai the divine Ram



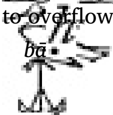
Baba proper name

Baabi name of a god



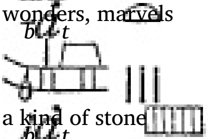
to overflow, inundate to flood

bā



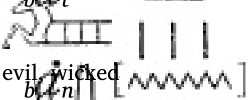
wonders, marvels

bȧ·t



a kind of stone

bȧ·t



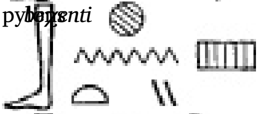
evil, wicked

bȧ·n

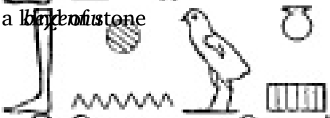
graciousness

benerȧ·t

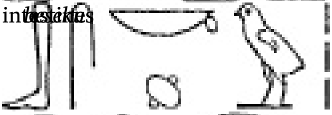
bexenti pylons



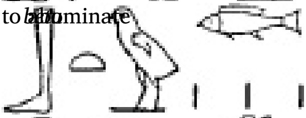
bexen a kind of stone



besek intestines



betu to abominate



betesh oppression

P

P the

pa the

Pai proper name

Pai to fly

paut company, cycle

pauti the double company of the gods

Pu is

Pui this

pfi that

pen this

per house

[*per*
[*peru* } to come forth

Peret thing which is brought forth

Pert appearance, manifestation

pert-kheru sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.

pe to arrive at, attain to

pe reru runner

pes back

pes to shine

pet heaven

petpet to break open

Pta name of a god

Pta-Sekeri-Tem the triad of Ptah, Socharis, and Tmu

pe to stretch out, extend

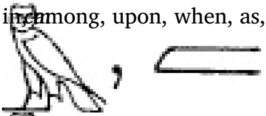
F

f he, his

fen nose

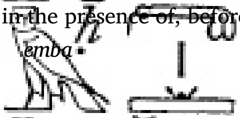
M

in, among, upon, when, as, with *em*

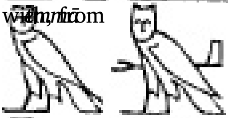


in *emm*

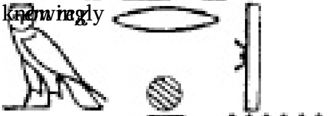
in the presence of, before *emba*



with, from *em, mā*



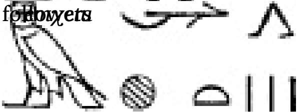
knowingly *em rex*



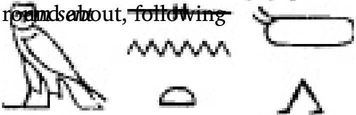
among *em xenti*

following *em xet*

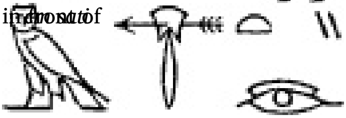
followers *em xetu*



round about, following *em sa*



in front of *em ḥāt*



to see *maa*

maati

the two eyes

manu

the mountain of the setting sun

ma[illegible]-dr

to be strong, mighty

Maāt

to be right and true, right and truth

Maāt

the goddess of right and truth

Maāti

twofold right and truth

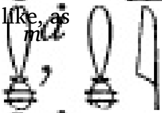
Maā-χeru

one whose word is right and true

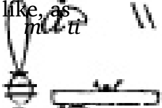
maāsu

winds

like, as
mi



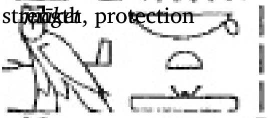
like, as
mi-ti



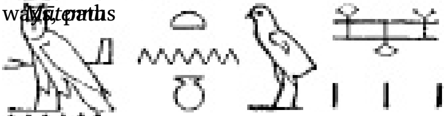
daily
mi-n

boat
maχen

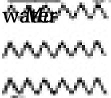
strength, protection
mākt



ways, paths
Mātenu

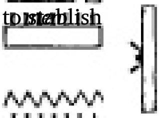


water
Mu



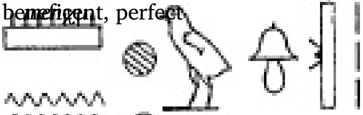
mother
mut

to establish
men

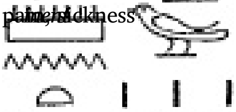


monuments
men-nu

beneficent, perfect
menχ



pain, sickness
ment



daily
ment

to love, be loved
mer

meri loving

merit beloved

meru will, wish

mert

mer superintendent

Mer-. es. es a mythological locality

me. it north wind

me. ta dwellers in the north

mesu what is born

mesu children

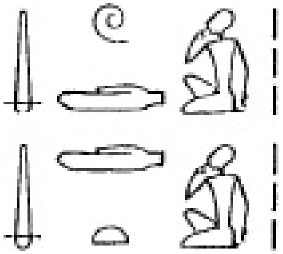
mes. et a kind of stone

met tem

meteru to bear [false] witness

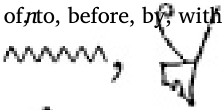
metu words, speech

metet

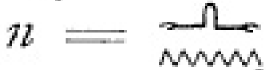


N

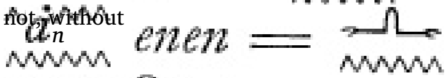
n of, to, before, by, with



ȧn not, without

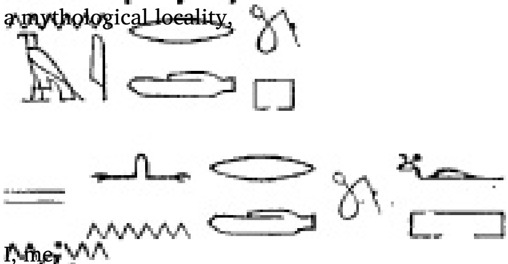


ȧn not, without



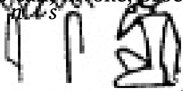
na without

a mythological locality,

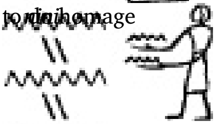


nȧ I, me,

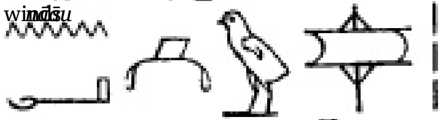
nȧs to call, invoke, proclaim



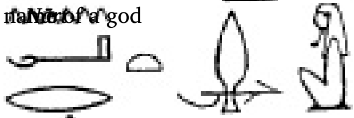
naai to do homage



nāu winds

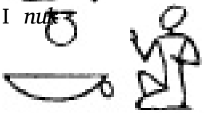


Nārt name of a god

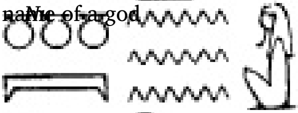


nuȧ I, me

I *nuk*



name of a god *Nu*



name of a goddess *Nut*

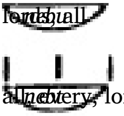
city *nut*

citizens *nutiu*

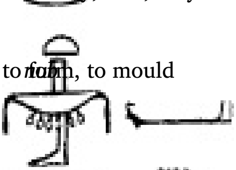
every, all *neb*

lord *neb*

lords, all *nebu*



all, every, lord, lady *nebt*



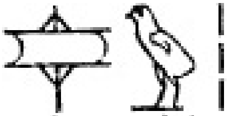
to form, to mould *nub*

name of a god *Neb-er-t'er*

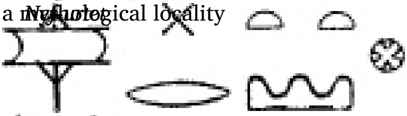
inhabited land *Nepat*

him, to him *Nef*

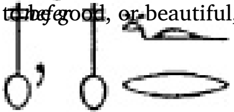
winds *nefu*



Nefur a mythological locality



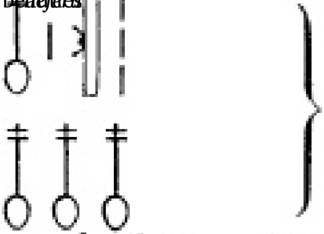
nefer to be good, or beautiful, a good thing



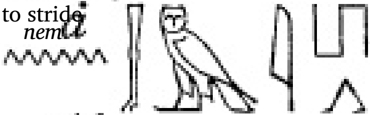
nefer-θ good

nefert a good thing

neferu beauties



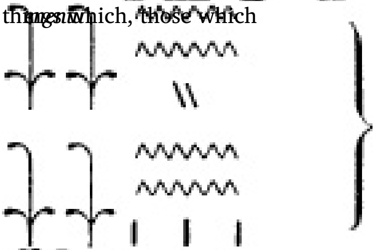
to stride *nemi*



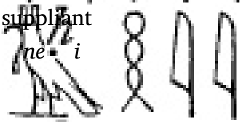
step *nemmit*

feeble, weak *nemeḥ*

nenu things which, those which



suppliant *neḥi*



to deliver *neḥem*

Nexen, name of a city

nest, here

nes, tongue

neχ, to enter

neχemet, boat

nek, thee

en, of, which

ent, thou

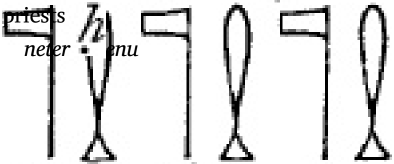
neter, god, divine

neteru, gods

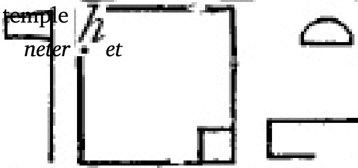
neteru, gods

netri, strong

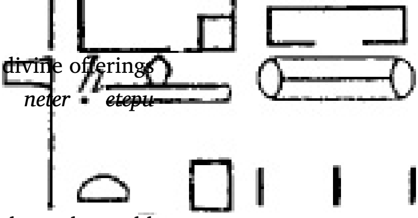
priests *neter ḥenu*



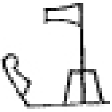
temple *neter ḥet*



divine offerings *neter ḥetepu*

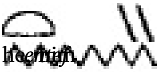


the underworld



Neter-χert
Neter-χertet

of, who, which *enti*



he *entuf*

thee *entek*

sweet, pleasant *net'em*

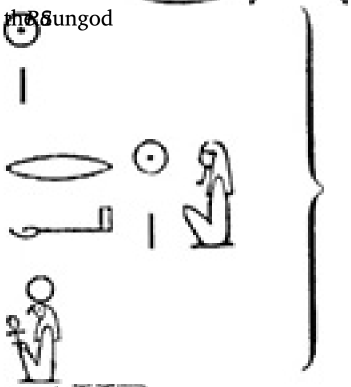
little *net'esetet*

R

er for, from, against, more than, to

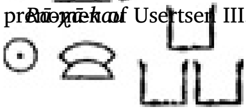
er • *ert* upwards

Rā the Sungod



Rā-Ḥeru-χuti Rā-Harmachis

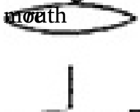
Rā-χā-kau prenomen of Usertsen III.



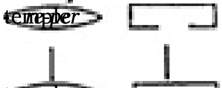
Rā-χeper-ka prenomen of Usertsen I

Rā-Tem-χeperi a triad of gods

re mouth



reper temple



reperu temples

er therefore

ren name

Ren-qer a proper name

renpit year

renput years

rex to know

rexit intelligent beings

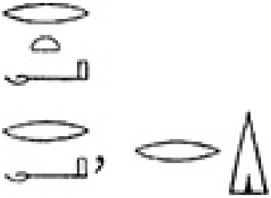
rekeḥ name of a festival

rekeḥu heat

ret, *reθ* men and women

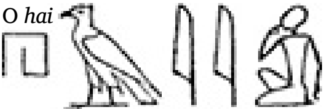
ruṭ to grow

erṭāt, *erṭā* to give

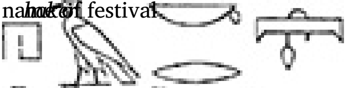


H

O *hai*

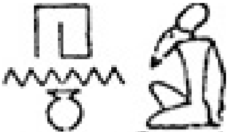


name of festival *hak*



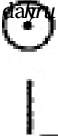
human beings *hamemet*

to praise *hennu*

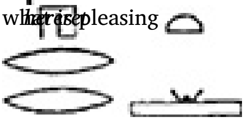


praises *hennu*

day *hru*



whatever is pleasing *herr*

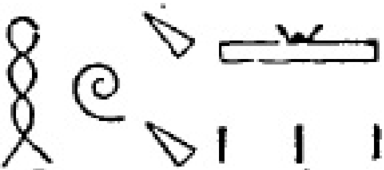


Ḥ

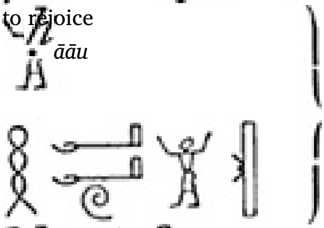
naked man *ḥaiu*

foul, filth *ḥatu*

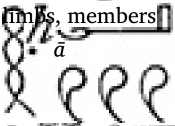
food *ḥu*



to rejoice
ḥāāu



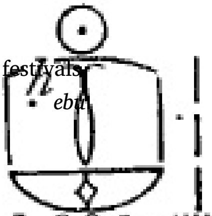
limbs, members
ḥā



the Nile
Ḥāpi

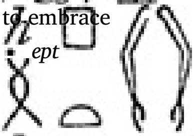
festival
ḥeb

festivals
ḥebu



clothing
ḥebsu

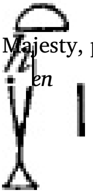
to embrace
ḥept



to sit
ḥems

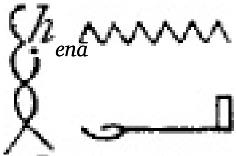
wife
ḥemt

Majesty, priest
ḥen



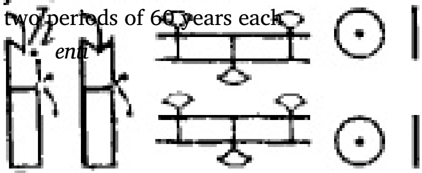
and, with

ḥenā



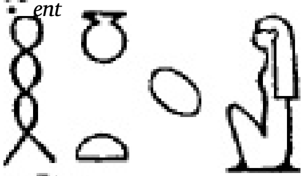
two periods of 60 years each

ḥenti



mistress, lady

ḥent



to, for, on, upon, by

ḥer

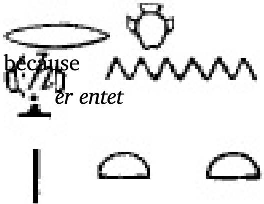
within

ḥer-ȧb

ḥeri-ȧb

because

ḥer entet

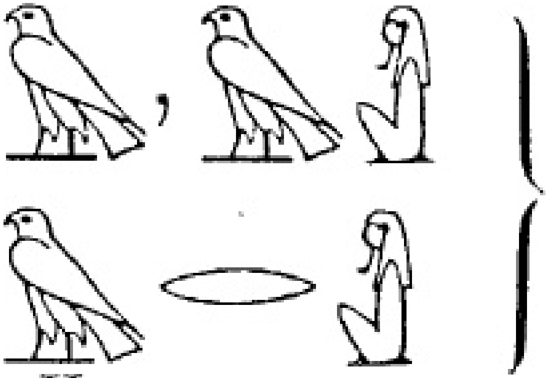


thereat

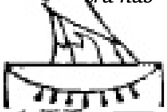
ḥer-s

Horus

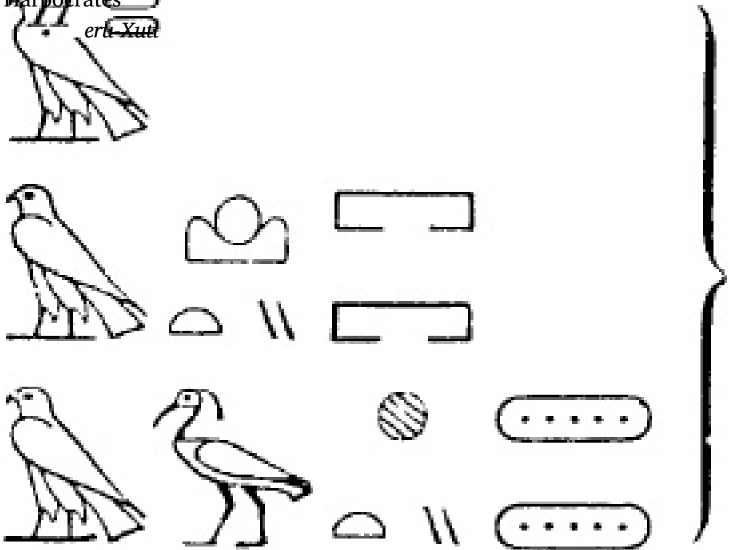
Ḥeru.



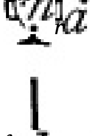
golden Horus *Ḥeru nub*



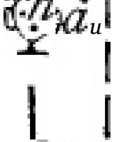
Harpocrates *Ḥeru-Xuti*



face *ḥrá*



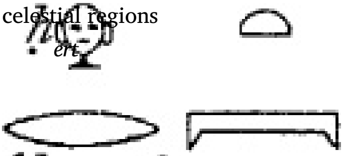
faces *ḥráu*



terrors *ḥeru*

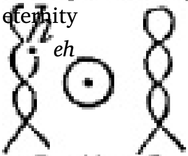
celestial regions

ḥert



eternity

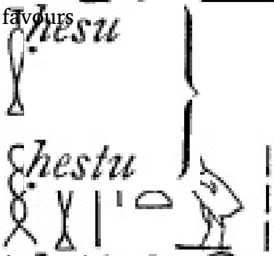
ḥeḥ



to be pleased

ḥesu

favours

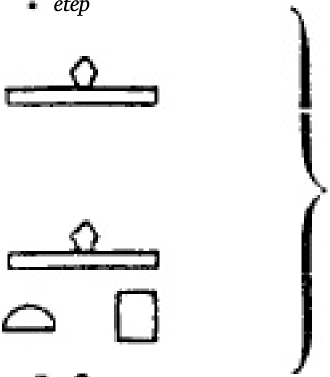


favoured ones

ḥesu

to rest, to repose, to be at peace, to set down, peace, to set (of the sun)

ḥetep

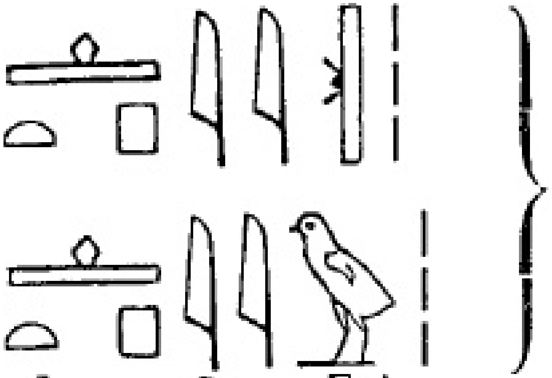


offering

ḥetep

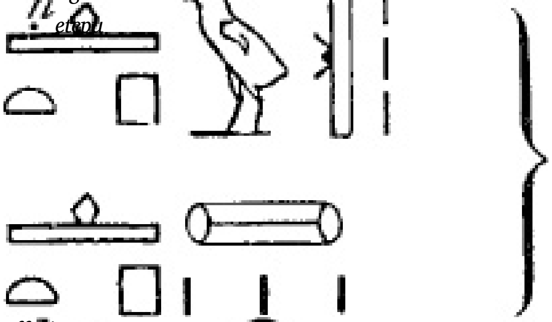
those who give peace

ḥetepiu



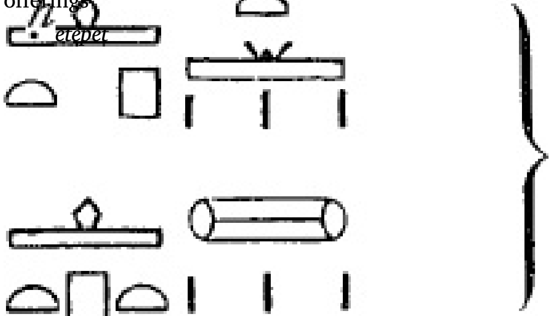
offerings

ḥetepu



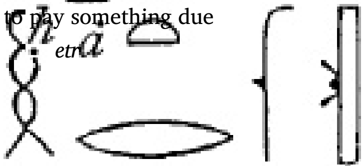
offerings

ḥetepet



to pay something due

ḥetra

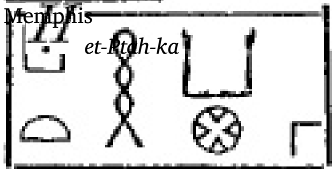


Hathor

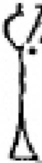
Ḥet-hert

Memphis

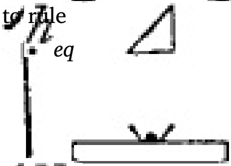
Ḥet-Ptah-ka

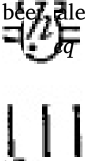


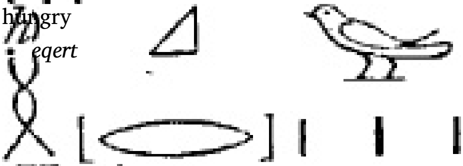
white

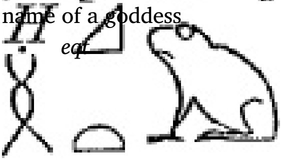
et'  light

et't'ut to rule

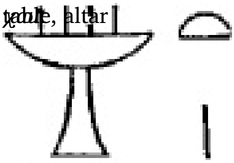
eq  beer, ale

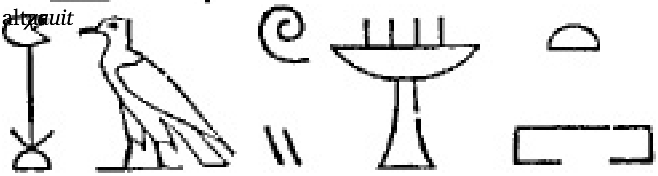
eq  hungry

eqert  name of a goddess

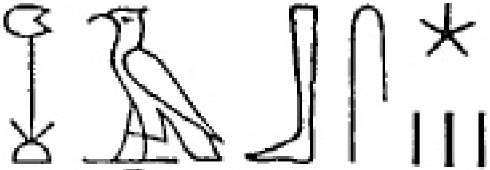
eq 

χ

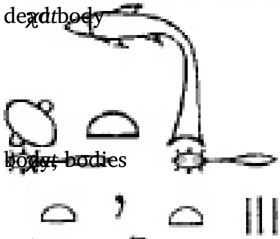
χaut  table, altar

χaut  altar

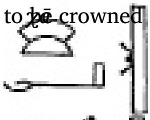
χabesu stars



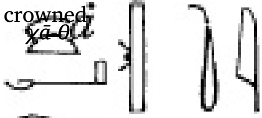
χat dead body



χat body, bodies



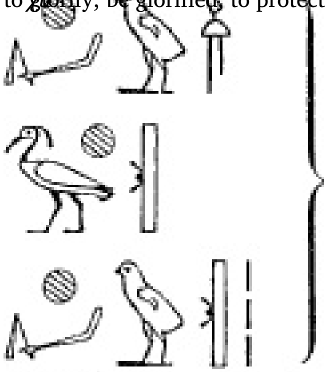
χā to be crowned



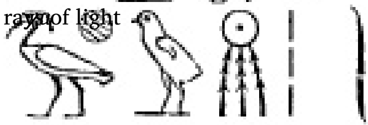
χā-θ crowned

χā crown

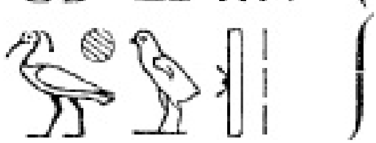
χu a spiritual part of a man



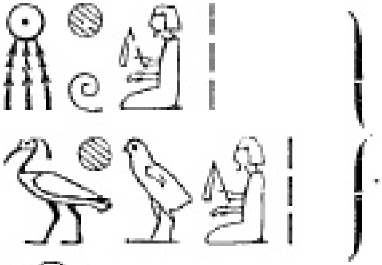
χu to glorify, be glorified, to protect



χu rays of light

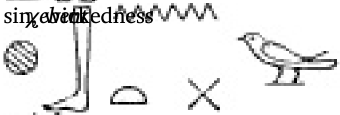


χu shining, spiritual beings



χut, horizon

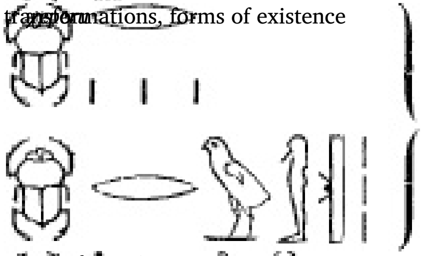
χebent, sin, wickedness



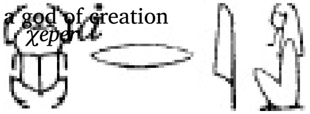
χeper, to come into being

χeperu, product, what exists

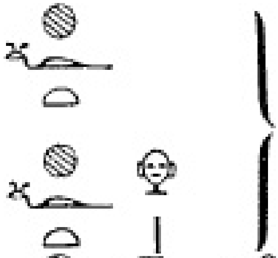
χeperu, transformations, forms of existence



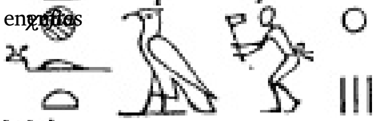
χeperȧ, a god of creation



χeft, towards, opposite, in face of

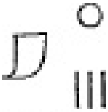


χefti, enemies

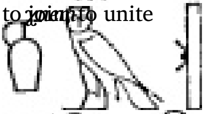


χemt, three

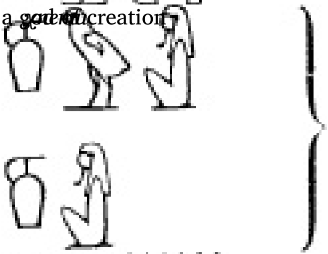
χemt, copper, bronze



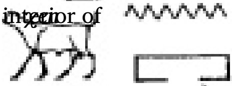
χnem to join, to unite



χnemu a god of creation



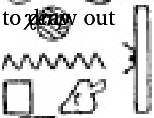
χen interior of



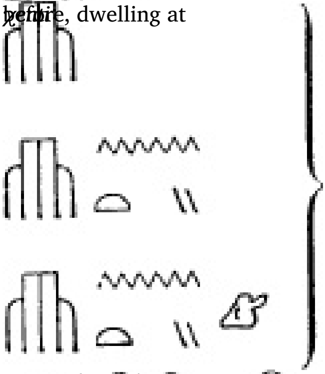
χen to alight, to hover over

χennu ?

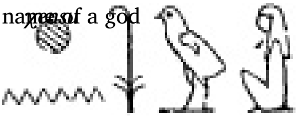
χenp to draw out



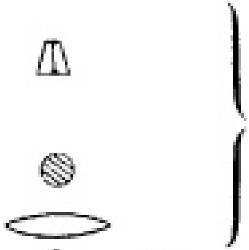
χent before, dwelling at



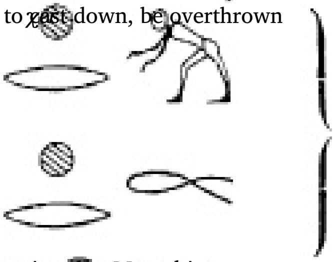
χensu name of a god



χer under, to, with

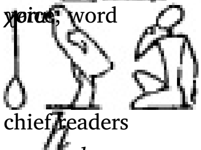


χer to cast down, be overthrown

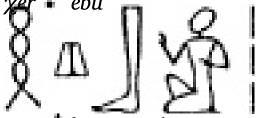


χer-āba a city near Memphis

χeru voice, word

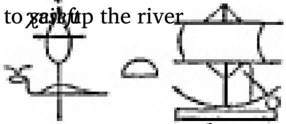


χer ḥebu chief readers

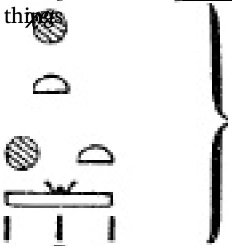


χesef to resist, to repulse

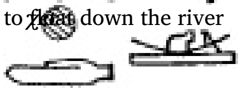
χeseft to sail up the river



χet things

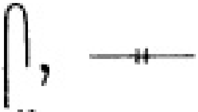


χet to float down the river



S

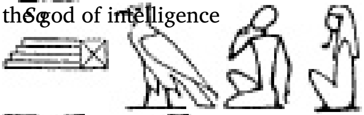
s she, it, her, sign of the causative



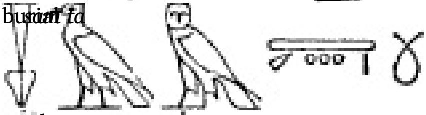
sa son, child

sa Rā son of the Sun

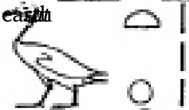
Sa the god of intelligence



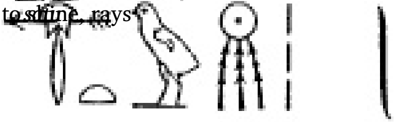
sam ta burial

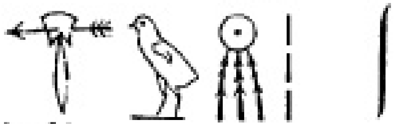


sat earth

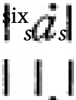


satu to shine, rays

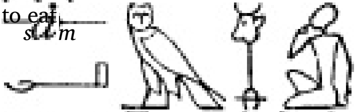




s ā s six

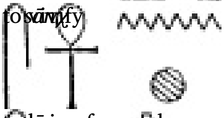


s ā m to eat

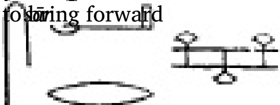


sāmiu devourers

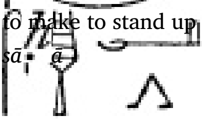
sānχ to vivify



sār to bring forward

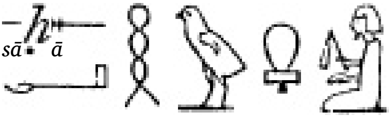


sāḥā to make to stand up

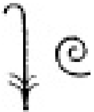


the spiritual body

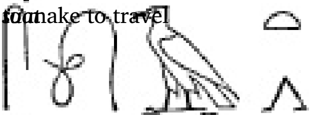
sā ā



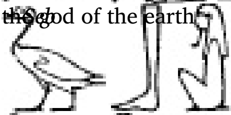
su he, him



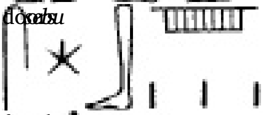
suat to make to travel



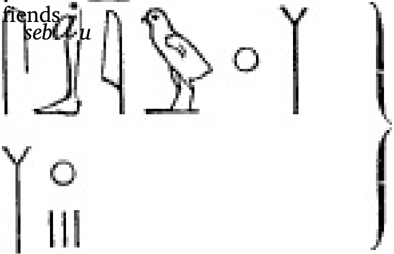
Seb the god of the earth



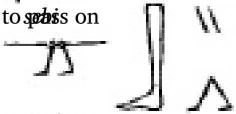
sebsu doors



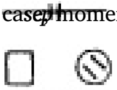
sebi-u fiends



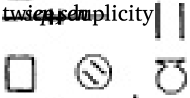
sebi to pass on



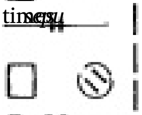
sep case, moment, time



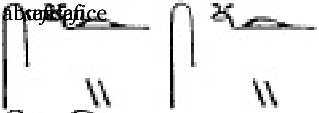
sep sen twice, duplicity



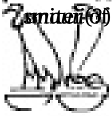
sepu times



sefsefa abundance

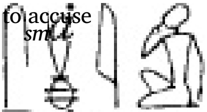


smati (?) union of North and South

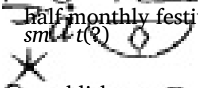


sem to guide, leader

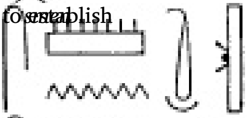
to accuse
smi



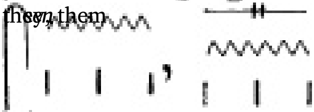
half monthly festival
smi·t(?)



to establish
sent

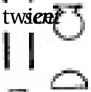


they, them
sen

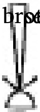


two
sen

twice
sent



brother
sen



bases of statues
sensen

good health
senb

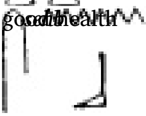
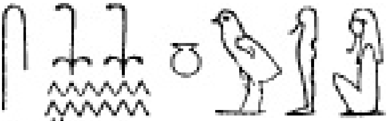
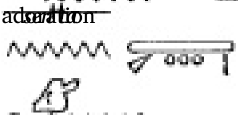


image
sennu

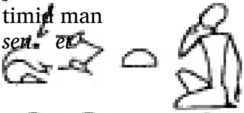


adoration
sen-ta

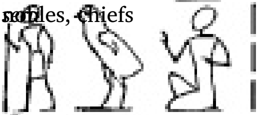


to fear, fear
sen· et

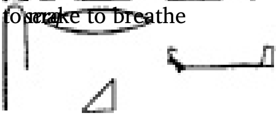
timid man
sen· et



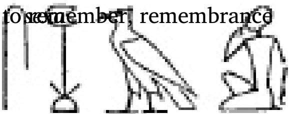
nobles, chiefs
seru



to make to breathe
serq



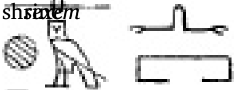
seχa to remember, remembrance



seχu to glorify

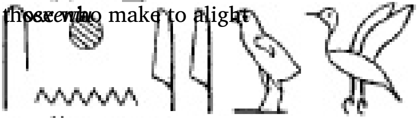
seχeper to make to come into being

seχem shrine

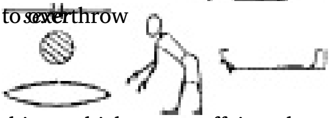


seχem strong

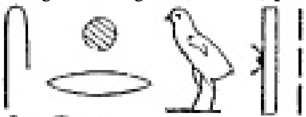
seχenu those who make to alight



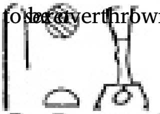
seχer to overthrow



seχeru things which go on, affairs, plans, schemes

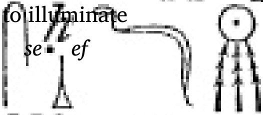


seχeri to be overthrown

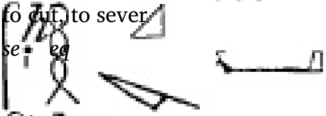


sc·eru to drive away

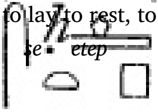
se·ef to illuminate



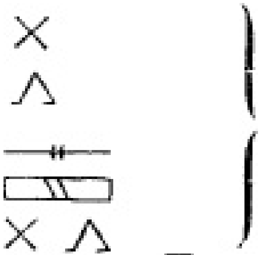
se·eq to cut, to sever



se·etep to lay to rest, to appease

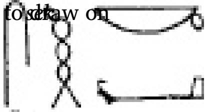


seχ to pass, motion

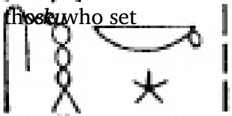


to receive *seqeq*

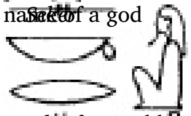
infinity *sek*



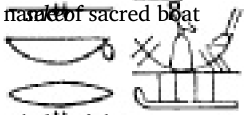
to draw on *sek*



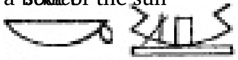
those who set *seku*



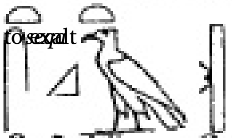
name of a god *Seker*



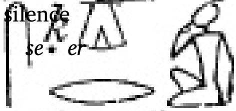
name of sacred boat *sekter*



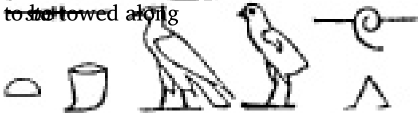
a boat of the sun *sektet*



to exalt *seqa*

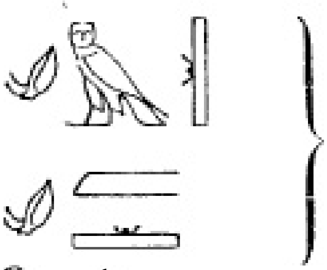


silence *se • er*

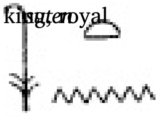


to be towed along *setu*

to learn *seba*

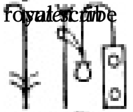


king, royal *suten*

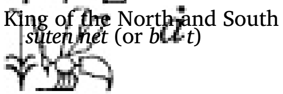


sovereignty *sutenit*

royal scribe *suten an*

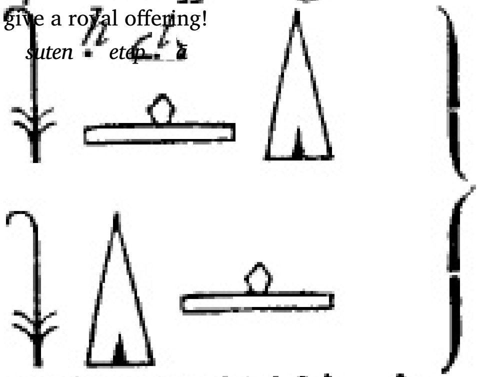


King of the North and South
suten net (or *bi-t*)

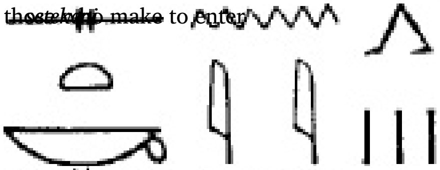


Heracleopolis
Suten-henen

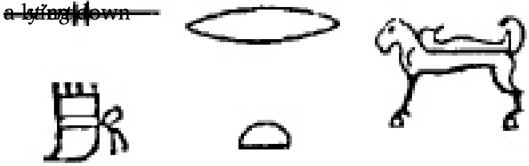
give a royal offering!
suten hetep ta



those who make to enter *seteku*



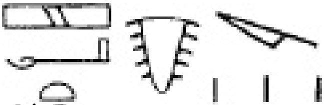
a lying down *sesher*



a lie down *sedr*

SH

χaā slaughter

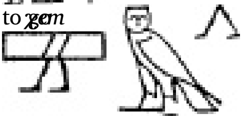


Śu name of a god

χu light

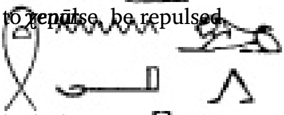
χu sacred, holy

χem to go

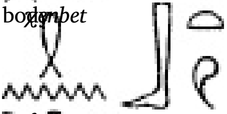


χen to curse

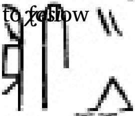
χenūr to repulse, be repulsed



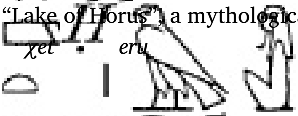
χenbet body



χes to follow



χet · eru "Lake of Horus", a mythological locality



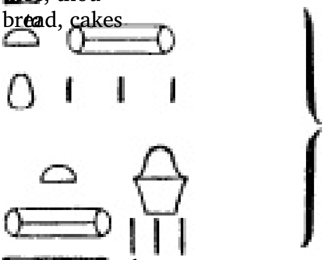
χeta hidden

χeθit hidden place

T

thee, thou — *ta*

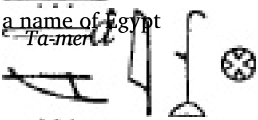
bread, cakes — *ta*



land, the earth — *ta*

the two lands of the North and South, the world — *taui*

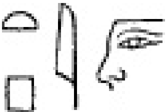
a name of Egypt — *Ta-mer*



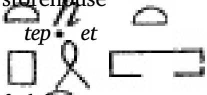
the underworld — *Ta-t'esert*

thee, mark of the passive — *tȧ*

to smell — *tep ȧ*

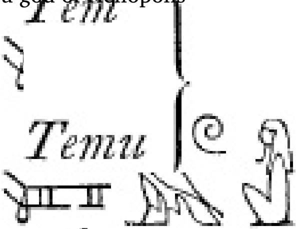


storehouse — *tep ȧ et*

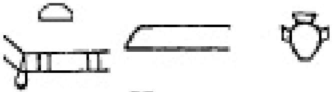


father — *tef*

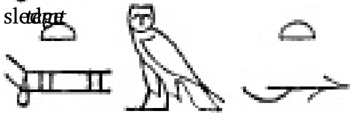
a god of Heliopolis — *Tem*, *Temu*



strong of heart — *tem ȧb*

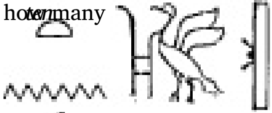


tegat sledge



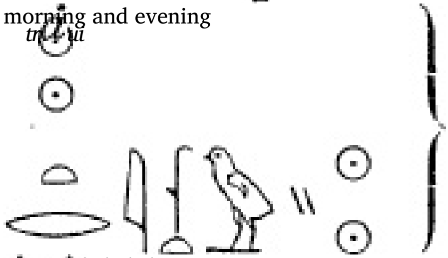
ṭen ye, you

ten how many

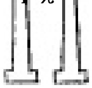


morning and evening

tri-ui



teχenui a pair of obelisks



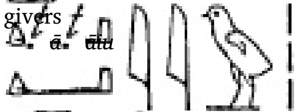
Ṭ

to give, giver

ṭā

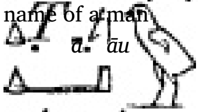
givers

ṭā ṭāu



name of a man

ṭā ṭāu



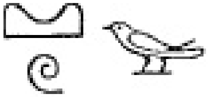
mountains

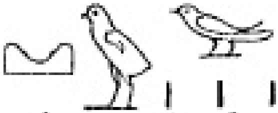
ṭu

evil, sin

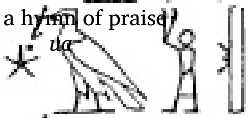
ṭu

ṭu

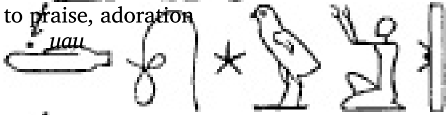




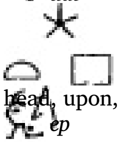
a hymn of praise
ua



to praise, adoration
uau

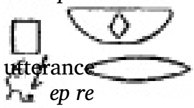


the underworld
uat



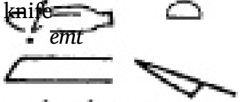
head, upon, first
ep

name of a festival
ept

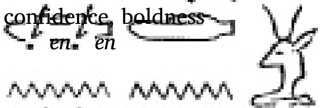


utterance
ep re

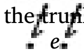
to pronounce
emu



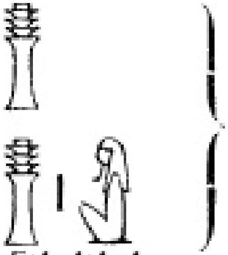
knife
emt

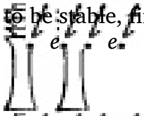


confidence, boldness
en. *en*

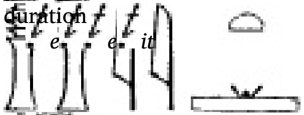


the trunk containing the body of Osiris
e.

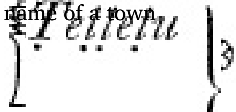




to be stable, firm
Ṭeṭeṭ e. e.

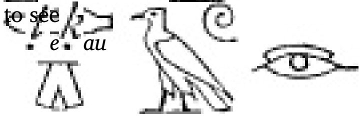


duration
Ṭeṭeṭ-it e. e. it



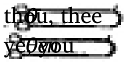
name of a town
Ṭeṭṭeṭu

Ṭeṭṭu

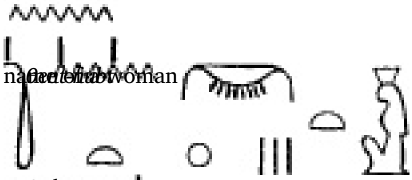


to see
ṭekau e. au

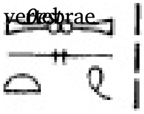
TH



thou, thee *θ*
ye, you *θen*



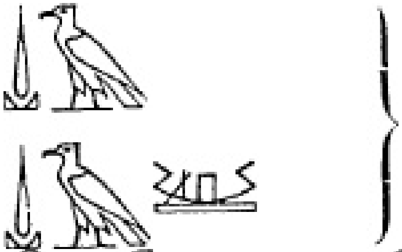
name of a woman *θentenab*



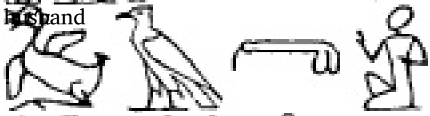
vertebrae *θes*

TCH

to go forth *t'a*

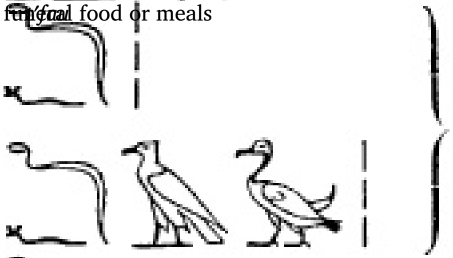


husband

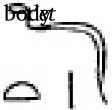


fiend *t'er*

funeral food or meals *t'efau*



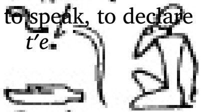
body *t'et*



eternity, for ever *t'etta*

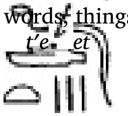
to speak, to declare

t'e.



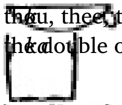
words, things said

t'e. et



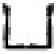
K

k thou, thee, thy

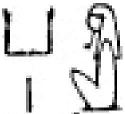


ka the double of a man

kau doubles

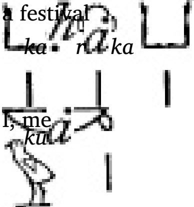


a divine doubles *ka*



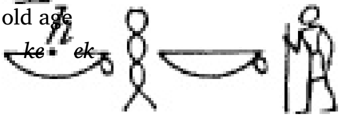
shrine *karȧ*

a festival *ka-ḥā-ka*



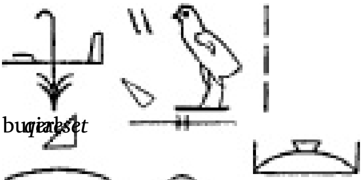
I, me *kuȧ*

old age *keḥ-ek*

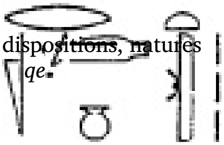


Q

those in the south *qemāiu*



burial *qerset*



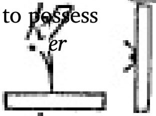
dispositions, natures *qeȧ*

Ḳ

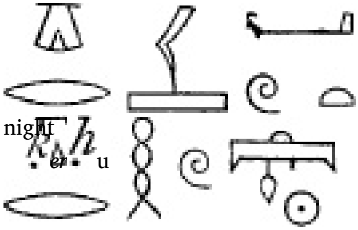
silence *ḳer*

wicked, evil *ḳer*

to possess *ḳer*



furnished *ḳer-tu*



night

www.doverpublications.com